The Relief Society Magazine

NO. 3

MARCH, 194

THE FRONTISPIECE

OF great interest to all who visit the Relief Society General Board room in the Bishop's Building are the oil paintings of the Relief Society general presidents.

The frontispiece picture of this issue of the **Magazine** is a copy of the painting of President Amy Brown Lyman which was added to the collection February 7, 1941, honoring President Lyman on the date of her birthday. The painting is the work of Lee Greene Richards.

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The Relief Society Magazine

Monthly Publication of the Relief Society of the
Church of Jesus Christ of Latter-day Saints

Vol. 28 MARCH, 1941 No.

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PUBLISHED MONTHLY BY THE GENERAL BOARD OF RELIEF SOCIETY

Editorial and Business Offices: 28 Bishop's Building, Salt Lake City, Utah, Phone 3-2741, Ex. 24
Subscription Price: $1.00 a year; foreign, $1.00 a year; payable in advance. Single copy, 10
The **Magazine** is not sent after subscription expires. Renew promptly so that no copies will
missed. Report change of address at once, giving both old and new address.
Entered as second-class matter February 18, 1914, at the Post Office, Salt Lake City, Utah, und
the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for
section 1103, Act of October 8, 1917, authorized June 29, 1918. Stamps should accompany man
scripts for their return.

Relief Society and Church Welfare

THE Relief Society of the Church of Jesus Christ of Latter-day Saints will commemorate the ninety-ninth anniversary of its organization on March 17, 1941.

In recording the organization of the Society in his "History of the Church," the Prophet Joseph Smith states:

"There was a very numerous attendance [18 women and three men] at the organization of the Society . . . of some of our most intelligent, humane, philanthropic and respectable ladies; and we are well assured from a knowledge of those pure principles of benevolence that flow spontaneously from their humane and philanthropic bosoms, that with the resources they will have at command, they will fly to the relief of the stranger; they will pour in oil and wine to the wounded heart of the distressed; they will dry up the tears of the orphan, and make the widow's heart to rejoice."

For ninety-nine years Relief Society women have administered to the welfare of the members of the Church. As we stand on the threshold of our one hundredth anniversary, we visualize a membership by 1942 of 100,000 "intelligent, humane, philanthropic, respectable" women whose hearts and hands will be dedicated to the alleviation of suffering and distress even as were those of the 18 original members.

Today the Church is conducting a great welfare program. At the annual meeting of the welfare leaders of the nineteen stakes that comprise the Salt Lake Region, President Amy Brown Lyman stated that welfare work has always been and still is the basic work of the Society. She pledged the support of Relief Society to the Church welfare program as follows:

"On the one hundredth birthday of Relief Society, which will occur in one year, the organization will have an enrollment of 100,000 members who will be devoted 100 per cent to the Church welfare program."

PRESIDENT AMY BROWN LYMAN

The
Relief Society Magazine

Vol. 28 MARCH, 1941 No. 3

Reverence

President David O. McKay

IN Agra, India, on the banks of the Jumna River, stands the most beautiful mausoleum in the world. It is the Taj, better known as the Taj Mahal. It is built of pure white marble, inlaid with precious stones. It was built by Shah Jahan, for his empress, Mumtaz-i-Mahal. The dome is "particularly sensitive to gentle sounds, and a few notes sung softly here float up in rich waves to break upon the concave of the marble arch again and yet again until they tremblingly die away like whispered accents of impassioned love." No traveler however crude or uncouth can even approach this "spotless edifice" without sensing a feeling of quiet and respect. Involuntarily he moves noiselessly, and if he speaks at all, he speaks in subdued tones. Boisterous action or loud talking would be as incongruous here as at the bier of a departed loved one.

I have made this reference to the Taj that we might *sense* the meaning of Reverence; for it is easier to *feel* what Reverence is than to define it. Whatever awakens Reverence in the human heart possesses something which "checks the haughtiness of the arrogant, silences the petulance of pride and self-conceit, stills the noise and giddy mirth of the young, and communicates to all around the sobriety of mien and aspect." Sometimes this feeling is awakened as one "comes into the presence of a person in whom are centered age, wisdom, and virtue."

Reverence is profound respect mingled with love. It is "a complex emotion made up of mingled feelings of the soul." Carlyle says it is "the highest of human feelings."

If Reverence is the highest, then irreverence is the lowest state in which a man can live in the world. Be that as it may, it is nevertheless true that an irreverent man has a crudeness about him that is repellent. He is cynical, often sneering, and always iconoclastic.

Reverence embraces regard, deference, honor, and esteem. Without some degree of it, therefore, there would be no courtesy, no gentility, no consideration of others' feelings, or of others' rights. It is the fundamental virtue in religion. "Reverence is one of the signs of strength; irreverence one of the surest indications of weakness. No man will rise high who jeers at sacred things. The fine loyalties of life must be rever-

enced or they will be foresworn in the day of trial."

IN THE HOME

Reverence, as charity, begins at home. In early childhood children should be trained to be respectful, deferential, reverent—respectful to one another, to strangers and visitors—deferential to the aged and infirm—reverential to things sacred, to parents and parental love. There are would-be Solomons who belittle such training, claiming that children should not be corrected or restrained in any way, but permitted to run and carouse as their impulses prompt. These same teachers, however, do not hesitate to give specific instructions regarding the care of the children's bodies. They fail to explain wherein lies the difference in the effect upon a child's nature when parents insist that he brush his teeth, and take his bath, and wash his ears and neck, and when parents insist that he conform to courteous and moral commands of the household. No true psychologist will say that a child should grow up without a consciousness that in the home and in the presence of others there are bounds and limitations to his activities, desires, and tantrums. "Train up a child in the way he should go, and when he is old he will not depart from it," is an admonition full of sound philosophy.

Three influences in home life awaken Reverence in children and contribute to its development in their souls. These are Gentle Guidance—Courtesy shown by parents to each other and to children—and Prayer, in which children participate.

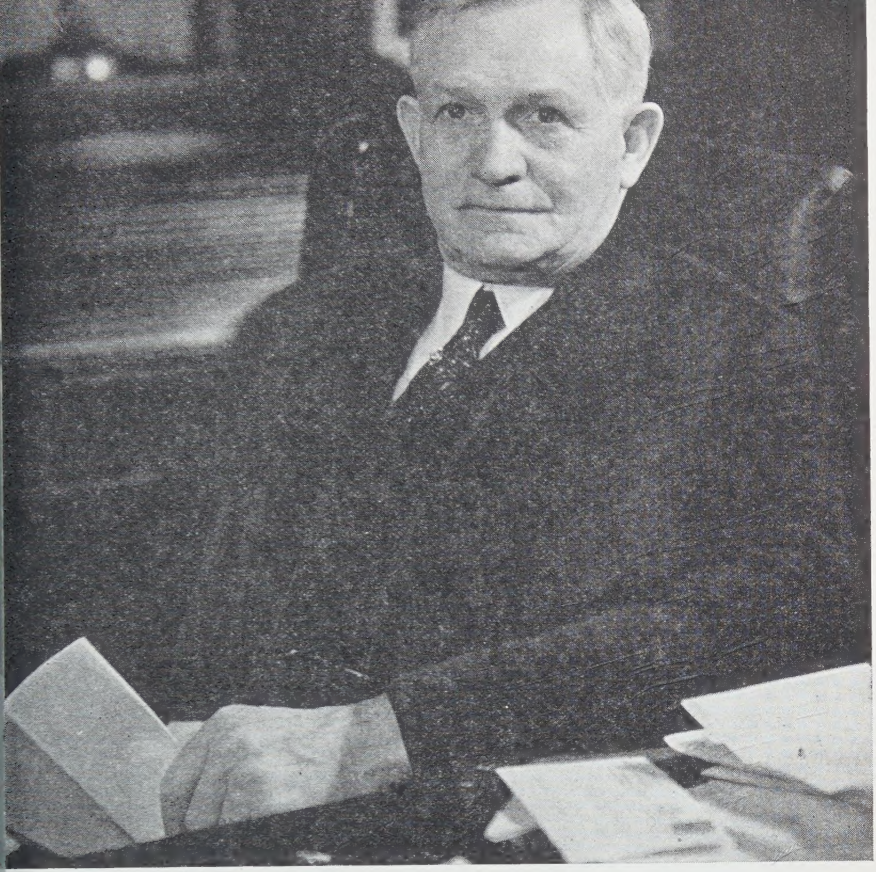
IN HOUSES OF WORSHIP

Churches are dedicated and set apart as houses of worship. This means, of course, that all who enter do so, or at least pretend to do so, with an intent to get nearer the presence of the Lord than they can in the street or amidst the worries of a work-a-day life. In other words we go to the Lord's house to meet Him and to commune with Him in spirit. Such a meeting place, then should, first of all, be fitting and appropriate in all respects, whether God is considered as the invited guest, or the worshippers as His guests.

Whether the place of meeting is a humble chapel or a "poem in architecture" built of white marble and inlaid with precious stones, makes little or no difference in our approach and attitude toward the Infinite Presence. To know He is there should be sufficient to impel us to conduct ourselves as ladies and gentlemen.

"When once thy foot enters the Church, be bare
God is more there than thou: for thou art there
Only by His permission. Then beware,
And make thyself all reverence and fear."

In this regard, as members of the Church in our worshipping assemblies, we have much room for improvement. Presiding authorities in stake, ward, and quorum meetings, and especially teachers in classes, should make special effort to maintain better order and more Reverence during hours of worship and of study. Less talking behind the pulpit will have a salutary effect upon those who face it. By example and precept, children should be impress-



PRESIDENT DAVID O. McKAY
Member of the First Presidency of the Church

ed with the inappropriateness of confusion and disorder in a worshipping congregation. They should be impressed in childhood, and have it emphasized in their minds in youth, that it is disrespectful to talk or even to whisper during a sermon, and that it is the height of rudeness to leave a worshipping assembly before dismissal.

One of the most pronounced outbursts of Jesus' indignation was caused by the desecration of the Lord's temple. As he overturned the tables of the money-changers, and ordered out those who were bartering and trading in the holy Sanctuary, he gave a warning admonition that has come down through the centuries: "Make not my Father's House, a house of merchandise." Making and spending money, even in conversation, faultfinding, and particularly gossiping about neighbors in a house of worship are essentially violations of this command given nearly two thousand years ago.

IN TEMPLES

Courtesy, respect, deference, and kind consideration are pleasing attributes that may be shown on all occasions, and wherever manifested

contribute to the pleasure and the sweetness of human relations. However, there is one place above all others where these elements, with devotion and love added to complete the virtue Reverence, should be expressed in every tone and action—*that place is in the Temple*. There, as in no other edifice in the world, we go into the presence of the Lord. Therefore, in person, dress, and attitude, we should be prepared to meet Him! Cleanliness of person, immaculate linen, proper poise, reverential decorum, are not mere formalities, but they are sincere and appropriate expressions of love and adoration of Him in whose House we have come to worship, to bless and to be blessed. Evidence of haste, loud talking, indifference to ceremonies by frequent attenders, harboring ill-will or entertaining an evil thought are foreign elements incongruous to the holiness and sanctity of the House of the Lord. Irreverent behavior in the Temple is like a discord in a soft and beautiful symphony.

ATTITUDE IN GENERAL

Of the attitude of people generally toward Reverence, Charles E. Jefferson, author of "The Character of Jesus," declares impressively that "we are not by nature or by training a reverent people. There are those who say we become less reverent as the years go on. . . . There are wide areas of American society from which the spirit of reverence has been banished. Men and women in many a circle are clever, interesting, brilliant, but they lack one of the three dimensions of life—they have no reach upward. Their conversation sparkles but is frivolous and often flippant. Their talk is witty, bu the wit is often at the expense c high and sacred things. He ha come far down in the scale of bein who in order to display his power finds it necessary to ridicule thos things which have been prized by a good men. When one enters th world of our present-day reformers he is impressed by the large numbe who lack the upward look. Man of these men are tremendously in earnest, they see the crying evils o the world; their sympathies are wid and their zeal is hot, but they hav no sky above their heads. They ain to glorify no Father who is in heav en. Some of them claim to admir the Man of Nazareth. They extol His character and His teachings. Yet strange to say, they do not imitate His reverence, or cast a single glance in the direction in which His eyes were always looking. One finds this lack of reverence even in the Church. In every community there are those who treat the house of God as they treat a street-car, entering it and leaving it when they please. Even habitual church attendants often surprise and shock one by their irreverent behavior in the house of prayer. Those persons are not ignoramuses or barbarians; they are simply undeveloped in the virtue of reverence."

If there were more Reverence in human hearts, there would be less room for sin and sorrow, and increased capacity for joy and gladness. To make more cherished, more adaptable, more attractive, this gem among brilliant virtues is a project worthy of the most united and prayerful efforts of every officer, every parent, and every member of the Church.

Elder Reed Smoot

Elder Bryant S. Hinckley

ON Friday, February 14, 1941, the leaders of the Church and the high officials of the State of Utah and the City of Salt Lake joined the public in paying tribute to Apostle Reed Smoot, who died in St. Petersburg, Florida, Sunday, February 9. Services were held in the great Tabernacle in Salt Lake City and at the graveside in Provo, his native city.

ELDER REED SMOOT

Senator Smoot was no ordinary man. He was great in intellect, in character, and in his capacity to work. At the age of forty-one, he had accumulated a fortune, had been chosen an Apostle—one of the most exalted callings in the Church—and had been elected to the United States Senate—one of the highest and most dignified legislative bodies in the world. These are all major accomplishments. Thus he distinguished himself in three important fields of human endeavor—religion, politics and business. He had neither a classical training nor the ornaments of oratory, both of which, in that day, were regarded as prerequisites for distinction in the Senate of the United States and as a high public official of the Church.

Only two of the fifteen men, including himself, who were Apostles

at the time he was chosen, survive him—President Heber J. Grant and President Rudger Clawson. All of the eighty-nine men who were in the Senate of the United States when he became a member of that august body are now figures of the past.

It is interesting to recall that at the time he was elected to the Senate, Arizona, New Mexico, and Oklahoma were still territories. He served in the Senate during the presidencies of Theodore Roosevelt, William Howard Taft, Woodrow Wilson, Warren G. Harding, Calvin Coolidge, and Herbert Hoover, and he was the confidential adviser of most of these Presidents.

He descended from a strong ancestry. His mother, Anna Kirstine Mouritzen Smoot, came from Norway. At the age of 18, she joined the Church, left her kindred and her native land and came to Utah, walking from the Missouri River to Salt Lake City, a distance of more than one thousand miles, and pushed a handcart all the way. That required both strength of will and great physical endurance. She was a woman of deep spirituality, of rare strength and sweetness of character.

The Senator on many occasions has paid public tribute to his mother, to whom he felt greatly indebted for his achievements.

His father, Abram O. Smoot, second Mayor of Salt Lake City, came from Kentucky. He belonged to the aristocracy of the South. Abram O. Smoot was a stalwart among the great pioneers and colonizers of his day.

Senator Smoot had much to be proud of. At thirty years of age, he was the outstanding personality in Provo and was recognized as one of the leading business men of the State of Utah. Every enterprise he engaged in, and every institution with which he was associated, felt the vitalizing touch of a master hand. He had the rare ability to bring things to pass, to cut red tape, to move with a directness and precision toward his end, and to accomplish it.

Reed Smoot became recognized as the Dean of the Senate and was acknowledged as the best informed man in the United States on the affairs of this Government. All who knew him knew that he was a Mormon and respected him and his religion. There were no reservations about his loyalty to his country, his allegiance to his Church, and his fidelity to his God.

He was sound to the very center; there was no semblance of sham, pretense or insincerity about him. His rise to eminence was neither spectacular nor miraculous. He won his way in the world by the sheer force of his character, his dynamic personality, his tireless industry, and his integrity.

Senator Smoot's phenomenal capacity to gather facts, marshall them, weigh them, and act upon them, challenged the admiration of all who knew him, and won for him a proud place among the workers of the world. He was keenly aggressive, but affable and obliging; easily accessible, but always attentive to business. He has written his name indelibly into the history of his country and has honored his exalted calling in the Church.

Peace to his memory; the world seems lonesome without him.

Watchman, What Of The Hour?

Annie Wells Cannon

WOMEN of today are wondering how they will meet the challenge of a changing world, which now seems so imminent. In past ages, women, too, have pondered this question, met the crises, and played their parts on the world's great stage.

Relatively speaking, the pages of history do not abound in heroic deeds of women, save in exceptional cases where a name shines forth like a magnificent star in a constellation of satellites. This is true, because early historians mostly chose to record the spectacular adventures of rulers and warriors in fields of conquest. And yet, among the heroines of antiquity were some women whose fate or fancy led them into the fields so largely claimed by men. The beautiful Assyrian queen, Semiramis, who founded the city of Babylon, made a royal progress through her vast and constantly-extending empire at the head of her great army. No less brave and lovely was Zenobia, of Palmyra, who rode, dressed in a coat of mail, at the head of a great army, against the Persians and shared with her kingly husband the glory of conquest. Of later period came Joan of Arc, "Maid of Orleans," in shining armor clad, making marvelous victories in France under, as she believed, divine guidance, only to be repudiated and burned at the stake by those she had served.

In other arts than that of war, of outstanding fame might be mentioned Sappho, the lyric poet, Hypatia, of Alexandria, who taught philosophy to the young Greeks and was martyred for her learning, and Cornelia, mother of the Gracchi. Others there were, of course, of this early period; and the annals of modern Europe name many illustrious women who have sustained with glory the weight of empire.

It needs but little insight to see that the debt of the world is not to the brilliant names on history's page, but to the millions of unsung women who, through aeons of time, have "girded their loins with strength and strengtheneth their arms" in the joyous way of motherhood, that the race might be perpetuated and God's command fulfilled.

The pages of the *Bible* are filled with beautiful stories of women, their fidelity, heroism and devotion. From Genesis to Revelations inclusive, woman's status of superior intellectuality and leadership is marked. In Genesis we read, "So God created man in his own image . . . male and female created he them. And God blessed them, and God said unto them 'Be fruitful, and multiply and replenish the earth, and subdue it; and have dominion over . . . every living thing that moveth upon the earth.'" As we read of Eve, Sarah, Rebecca, Ruth, Miriam, Esther, and all those glorious women of past ages, it is easy to believe that they played no small part in the progress and advancement of the people of their time and of the race. The spiritual influence of woman was manifested on many occasions. From sacred history and from what today is being unearthed

by archeologists, we know there were fine arts, education, magnificent buildings, artisans in decoration, silversmiths, goldsmiths, jewels, fine linens, tapestries, embroideries, and so we must needs believe that the women were learned in these things as well as having a care concerning the social and economic life of their communities even, perhaps, as women do today.

WITH the advent of the Christian Era came the "Light of the World." Never have women had truer friend or braver defender than the Lord Jesus. He was born in a lowly manger; His mother was a humble maid; and all the days of His life He mingled with lowly people. There was a majesty about Him like a cloak, and all who saw and heard Him felt His divine power. His mother, Mary, blessed above all women, lived a humble life in her home in Nazareth and bore other children, yet she knew as she ministered to His childish needs that He was more than mortal. Wisely, she kept these things to herself, though "she pondered them in her heart." When she found Him, after a three-day search, expounding the law to the doctors in the Temple, she said to him, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." He answered, "How is it that ye sought me? wist ye not that I must be about my Father's business?" She understood and was not offended. Neither was she hurt on the occasion when He was teaching in the synagogue while she stood without and sent word that she and His brethren would speak with Him, and "he answered and said unto him that told him, 'Who is my mother and who are my brethren?' And he stretched forth his hand toward his disciples, and said, 'Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.'" This scripture clearly defines our relationship with the Savior, if we so will. From it we may also interpret the often-quoted phrase, "the Fatherhood of God and the brotherhood of man," to mean father and mother and brother and sister. Here was that divine love for humanity manifested by the Savior on so many occasions.

No greater love has ever been shown between mother and son than was manifested during the agonies of the Savior on the cross. As He saw his mother weeping on Calvary's hill, with almost His last breath He tenderly consigned her to the care of His beloved disciple, saying, "Woman, behold thy son!" And to the disciple, He said, "Behold thy mother."

Mary stands before the world as the great exemplar of motherhood. When Elizabeth greeted her with the words, "Blessed art thou, Mary, among women," and "Whence is this that the mother of my Lord should come to me?" then for a certainty Mary knew, and ever was the song in her heart: "My soul doth magnify the Lord, And my spirit hath rejoiced in God my Savior. For He hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed."

It is the mother heart that is able to read the deepest depths of the

mystery of life—a priceless gift to cherish and guard forever.

WOMAN was the instrument through which many of the Savior's most sublime lessons were taught. When the Scribes and Pharisees brought the scarlet woman before Him and demanded that she be stoned, as was the custom among them, after a silent moment He said, "He that is without sin among you, let him first cast a stone at her." When He saw them all depart and that no man had condemned her, He said, "Neither do I condemn thee: go, and sin no more." This act of sympathetic mercy has furnished the theme for many expressions from writers, even the greatest of poets repeated this lesson of mercy in these exquisite lines:

"The quality of mercy is not strain'd;
It droppeth as the gentle rain from heaven
Upon the place beneath: . . .
It is an attribute to God himself;
And earthly power doth then show likest God's
When mercy seasons justice."

That the Gospel belongs to no particular race or nation and that woman is instrumental in promoting the truth is demonstrated by two of the most charming stories in the New Testament—that of the Samaritan woman who, having accepted the faith, spread the good word among her people, and they, too, came and believed; and that of the friendly Jews who followed Martha and Mary to the grave of their brother and witnessed the miracle of Lazarus being raised from death and the grave.

Jesus explains the deep mystery underlying this display of power when He says, "Father, I thank thee that thou hast heard me. And I know that thou hearest me always: but *because of the people that stand by* I said it, that they may believe that thou hast sent me."

Those who asked for signs, Jesus rebuked, but there were occasions when He deemed it wise to show His power for the good of people, as He did for these friends of the sisters of Bethany.

From what has been saved of the recorded history of this momentous period, it is quite evident that women supported the church and contributed to its strength, not only in the Savior's day but during the years that followed under the ministry of the Apostles. We read of Anna, the prophetess, Lydia, the "elect lady," Dorcas, "full of good works and almsdeeds," Phebe, Persis, and Priscilla; and, in several places, groups are mentioned. The elder women were admonished by Paul to teach the young women righteous ways, and even among the "devout Greeks who believed," there were "the chief and honorable women, not a few."

That Christianity survived at all the dark or medieval ages that followed the persecutions and martyrdoms of those who believed in Christ's teaching is a marvel, save that God willed it so; and "up through the universe the Lord cast a highway," along which some choice souls have carried on and thus preserved the spiritual spark. Through these centuries of innumerable wars and horrors, such as almost wiped the earth of civilization, women still carried on and bore their burdens, perhaps not willingly, but patiently; and because of their moth-

erhood, they must have sensed some degree of spirituality.

Always have women been foremost in revivals. After the fall of the Roman Empire and the revival of letters, the influence of woman rose accordingly. Her advancement might have been more marked had it not been hampered by restricting laws.

AT the beginning of the nineteenth century, there were many brilliant stars in the firmament of a now civilized world—men and women rapidly progressing in government, in statesmanship, in science, letters, and art. What time could be more propitious for the restoration of the Gospel of Jesus Christ?

Joseph Smith, a lad of humble birth and pure of heart, was the chosen instrument of the Lord to receive the glorious vision and teach the plan of eternal salvation to the children of men. He taught the personality of God, maintaining that "God Himself was once as we are and is an exalted man, and sits enthroned in yonder heavens." This doctrine was so very different from the teachings of the various creeds and from popular belief that persecution of Joseph Smith began almost from the beginning, only ending with his martyrdom at Carthage. His revelations for the re-establishment of the Gospel of Christ were believed by many, however, and the Church grew in numbers. Today thousands testify of the divinity of his mission. Joseph Smith gave recognition to women in furthering the spread of the Gospel and honored them in office. His mother, Lucy Smith, was to him not only a saintly woman, but his friend, adviser, confidante, and comforter in hours when his soul was sorrowing and his life was in danger. To his wife, Emma, he gave love and devotion, and upon her he placed high position and duties which helped in the progress of his work. From the profound teaching of the earth's beginning was evolved the doctrine of the heavenly mother which served as the inspiration of Eliza R. Snow's beautiful invocation called, "Oh My Father," told in the lines:

> "In the heavens are parents single?
> No; the thought makes reason stare!
> Truth is reason, truth eternal,
> Tells me I've a mother there."

Joseph Smith introduced women into the ordinance work of the holy Temple, or House of the Lord, where they bless and assist their sisters in the sacred ceremonies pertaining thereto.

He gave to the women of the Church the great organization of the Relief Society and personally taught the early members the correct method of procedure and what their several activities would embrace. He said at the organization, "I now turn the key for you in the name of God, and this Society shall rejoice and knowledge and intelligence shall flow down from this time." This took place almost one hundred years ago when women had few opportunities for education and such a thing as organization for work or culture among women was almost unknown. His promises have been fulfilled, and today thousands of women who are members of the organization engage in the civic, social and educational requirements of their several communities; and with all their advancement, they main-

tain a spiritual equilibrium which balances their progress in material things. These are the women who have vision and keep the holiness of motherhood foremost.

TODAY civilization has perhaps reached the highest state in world history; invention, science, industry, the arts, have attained an incredible perfection. Yet in the midst of all this beauty and delight, there is an ominous murmur of a changing world. Again the war lords are marching, and evil forces are stalking the earth, carrying such destruction and sorrow as was never known in all the world's history.

Twenty-five years ago, at the close of the great world war, the people thought and hoped and believed that the day had come when there would be no more war—that the prophecy of Isaiah would be fulfilled when men "shall beat their swords into plowshares and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

We did not "hold high the torch" or "keep faith with those who died" believing they had made the supreme sacrifice that war would end.

Now war is at our door; we face a changing world. Are we prepared to meet the oncoming tide, perhaps a holocaust such as is sweeping even now some parts of the world?

Mothers should have a voice in the destiny of their children. Have we guarded our trusts carefully and taught the gospel of peace, or have we let the pleasant hours slip by, unheeding dangers lurking near?

Oh, mothers of men, the hour has come! Whether you live in "reef-roofed hut or white-walled palace of kings," unite as one, and, clothed in the armor of faith, pray that the hand of evil will be stayed and the hearts of men and nations will turn unto the Prince of Peace, and that fear and hatred will vanish from the earth.

Are You Enrolled As A Member Of Relief Society?

EVERY woman interested in Relief Society will want to be counted among those affiliated with the Relief Society when it observes its centennial next year. The present campaign for 100,000 members by 1942 will close December 31, 1941. Therefore, only those women whose names appear on the 1941 rolls will be included in the total membership count publicized during the centennial.

Inasmuch as there is no provision for a record of members-at-large, *all Relief Society women are urged to be sure that their names appear on the Relief Society membership rolls of the wards in which they are now living.* Relief Society women frequently move from the wards where they are enrolled, and fail to affiliate themselves with the Relief Society in the wards to which they move. Some women are unable to attend Relief Society meetings after moving to their new locations because of illness or other reasons, but inability to attend Relief Society meetings does not preclude membership in the Society.

All women who have received a Relief Society membership card for the year 1941 may be assured that they are enrolled as members, provided they have not moved from the ward which issued the membership card. Those who have moved are urged to check with the secretary of the Relief Society in the ward in which they are now living to be sure that they have been accepted as members of that ward, and that their names are on the current roll.—*Vera White Pohlman, General Secretary-Treasurer.*

A Prophetic Program For Women

Ramona W. Cannon

APRIL 28, 1842, a few weeks after the organization of the Female Relief Society of Nauvoo, the Prophet Joseph Smith gave a second memorable address to the women. Eliza R. Snow, the secretary, recorded it, partly as a summary and partly in the Prophet's own words. (*History of the Church*, by Joseph Smith, compiled by B. H. Roberts, Vol. IV, pp. 602-607). Like the Constitution of our country, this speech is worth many readings and deep reflection, for it is a masterpiece of inspired human expression. It is colored with the lights and shadows of many emotions; it is wise with "Brother Joseph's" understanding of his fellow creatures; recurrently, it rises to heights of prophetic grandeur.

Our sympathies are touched by the Prophet's weariness of soul, indicated in the instructions: "Let this Society teach women . . . to treat them (their husbands) with mildness and affection. When a man is borne down with trouble, when he is perplexed with care and difficulty, if he can meet a smile instead of an argument or a murmur—if he can meet with mildness, it will calm down his soul and soothe his feelings; when the mind is going to despair, it needs a solace of affection and kindness."

The Prophet spoke of difficulties —persecutions from without and trials from within, especially from carping criticism and from "envious and aspiring men and women."

He exhorted the sisters to concentrate their faith and prayers on their husbands, and also on the faithful men whom God had placed at the head of His Church to lead His people. Sister Snow writes his instructions thus: "We should arm and sustain them (these leaders) with our prayers; for the keys of the kingdom are about to be given to them, that they may be able to detect everything false." Is it not a tribute to women that their prayers were felt to be needed and efficacious in so great a cause?

President Smith also said to the women: "You must put down iniquity and, by your good examples, stimulate the Elders to good works."

A touch of Gethsemane is manifested in Joseph's foreboding of the imminence of his own death and his realization of the misunderstanding and rejection of himself and his message by the world he loved and fain would save. He said he would take this opportunity of instructing the ladies of the Society how to conduct themselves, that they might act according to the will of God, for they were going to be left to themselves. Neither they nor the Church would long have him to instruct them, and "the world would not be troubled with him a great while, and would not have his teachings (personally)."

These, with other pronouncements, form a lofty and solemn background for the famous utterance so charged with prophetic import to women: "And I now turn the key in your behalf in the name of the Lord, and this Society shall rejoice, and knowledge and intelli-

gence shall flow down from this time henceforth."

THAT metaphor, "turn the key," comprises a world of significance. One turns a key to open a door. With what lay on one side of that figurative door, the Relief Society sisters were familiar. The Prophet Joseph suggested the treasures that were about to be made available on the other side, and outlined the method of attaining them.

We of this century can appreciate the swinging open of that door only if we understand the condition of women at that time.

It is a puzzling fact that women's position then was much more advanced in Italy, France, and Sweden, and somewhat more so in Germany, than in America. Her legal and industrial status was low, but these countries did not deny women educational and intellectual activities. In the thirteenth century in Italy, a few women held chairs in universities; they wrote widely-accepted books, then and later. In France, they wrote and controlled much of the thought of the day by the influence of their salons and through their privilege of owning property and thus handling money and subsidizing talent. In Germany, Martin Luther advocated free education for every boy and girl; and Gustavus Adolfus, with able support, brought about 100 per cent literacy in Sweden.

In the England of Elizabeth, woman was a power. The brilliant and marvelously-trained intellects of Lady Jane Grey and of the Queen herself were not the only lights among the feminine sex which illuminated that wonder-age, when reforms were born which lifted the world to higher levels. But under the reign of the Stuarts a decadence set in, and woman's position was lowered. From the ideals of this period came the heritage which the Colonists brought with them to the new country.

Many of the colonial dames burned with as ardent a desire for personal liberty and opportunity as did their patriot husbands. Their principal spokeswomen were Mrs. Mercy Otis Warren and Abigail Adams, the wife of President John Adams. Of Mrs. Warren, it is recorded that she was the first to advocate the Colonies' independence from Great Britain, and that she imbued the men with that idea. Rouchefoucauld said of her: "Seldom has a woman in any age acquired such ascendency by the mere force of a powerful intellect." (*Woman's Work in America*, compiled by Annie Nathan Meyer, p. 256)

Mrs. Adams never spent a day in school in her life, yet she had a remarkably cultivated mind. How did she achieve this? It has been explained that such self-educated people of the past acquired their knowledge through a natural logic—the self-taught art of thinking; attentive notice of every instructive fact and occurrence; conversations of deep import around the fireside; and reading which, though scant, was from the deepest wells of English literature, especially the *Bible*. While Mr. Adams was in Europe, Mrs. Adams managed the cultivation of the estate, discussing the weather and crops, watching prices and rates of exchange, directing the making up of invoices; and at the same time, she

was writing exalted sentiments to her son. She had a brilliant mind for statesmanship, as well, which surprised her husband. She longed for women's rights and fearlessly advocated them. She knew they were deserved, for the women had saved the Colonies from defeat in the darkest days of the Revolution by raising money—begging for it and selling their own property to get it —to buy arms and ammunition for their men. They had melted their prized pewter and had run it into bullets; they had raised grain and gathered it themselves and fed the poor and feeble with the bread. Hungry and cold, they had fired their men with patriotism, and they had refused to marry youths who had not served their country.

So, with some confidence, Abigail Adams wrote to her husband after victory had come: "I desire that (in the new code of laws) you will remember the women, and be more generous and honorable to them than your ancestors. Do not put such unlimited power into the hands of husbands. All men would be tyrants if they could. Such of you as wish to be happy, willingly give up the harsh title of master for the more tender and endearing one of friend. Why not put it out of the power of the fierce and lawless to use us with cruelty and indignity?" (*Woman's Work in America*, compiled by Annie Nathan Meyer) When the Constitution was framed without any recognition of the rights of women, Abigail Adams was indignant.

This far-seeing woman had especially pleaded for equal education for boys and girls: "If we mean to have heroes, statesmen, and philosophers, we should have learned women." Here was her answer: In Massachusetts, Harvard College was founded for boys in 1636; there were no colleges there for females until 232 years later, and it was 150 years before there were any seminaries or academies for girls. The word "children," in reference to education in New England, meant boys, and girls were not admitted even to the free elementary schools provided for poor and Indian "children" for 150 years. Two housewives who taught a dame-school, where they instructed little girls from one book, the *New England Primer*, and taught them manners, divided between them their year's salary of ten shillings, or $2.50. In Newburyport, Massachusetts, it was decided, in 1791, to have three or four schools for girls between the ages of five and nine, to be "furnished with dames to learn them good manners and proper decency of behaviour." In 1804, the town voted for four girls' schools to be kept open six months of the year from six to eight o'clock in the mornings and on Thursday afternoons. In 1828, girls still did not go to school in Rhode Island. In Hatfield, an influential citizen appealed to the town meeting for permission to send his daughters to the free school. A townsman cried sharply, "Hatfield school *she's*? Never!" When Doctor Pierce traveled through Georgia in 1836 to collect funds for a female college, the usual answer was similar to this: "I would not have one of your graduates for a wife, and I will not give you a cent." Horace Mann, the famous New England educator, tried and

failed to introduce coeducation into college work in Massachusetts. So he moved to the West and became first president of Antioch College, coeducational, in Yellow Springs, Ohio, in 1853. He sacrificed his life in overcoming obstacles there. Apparently the college failed, for in 1860 the only college open to women was Oberlin, in Ohio.

Also, it was not proper for women to attend public lectures or to appear in public assemblies other than religious ones. About 1815, Miss Hannah Adams, an author, invaded the Boston public library to read. Boston citizens were shocked and declared her out of her sphere.

The Revolutionary women's desire for suffrage and equality before the law, naturally, was not gratified either.

GREAT advancement was made toward these wished-for goals from the time when William Lloyd Garrison launched his anti-slavery campaign in 1831. Gifted women became abolitionists and worked with the men. But they became too popular and influential to please the men, and in many places they were forbidden to act or vote in the Anti-Slavery Society. However, six or eight women were sent to London to the World Anti-Slavery Convention, along with America's men delegates. These quiet, cultured, charming women, some young and beautiful, some of them Quakers, alarmed the men who knew that "they had turned the world upside down in America." The Convention debated and voted to exclude these women, some of the American men themselves voting against them. Garrison, in protest, sat in the spectators' gallery the entire ten days, refusing to take any part.

When Lucretia Mott and the bride, Elizabeth Cady Stanton, returned to America, they, with their husbands, Mr. Garrison, and others, began to campaign for women's rights in earnest. They asked for equal rights with men in colleges, universities, trades, and professions; equal suffrage rights; equal rights to political offices; equal property and marriage rights; equality in the care of minor children; equal wages for equal work; the right to make contracts, to sue and be sued, and to serve on juries, especially where women were being tried.

The Civil War, when women again took over the management of business, charities, farms, schools—everything—hastened the fulfillment of many of these demands. Fulfillment has come about by degrees, however—in some cases, nationally; in others, only by individual states.

Knowing conditions, the violent conflicts and prejudices of the past and even of the present, in regard to women's rights and activities, we better understand Joseph Smith's vision of women's possibilities and powers and better appreciate the calm, dignified expression of his ideas. How deeply he understood the constructive possibilities of cooperation, as opposed to the popular antagonism between men and women, and how beautifully the women of the Church responded!

Perhaps we should remind ourselves that Emma Smith had already been called, less than four months after the organization of the Church, to expound the Scriptures, select hymns, and exhort the Church; and

before the exodus from Nauvoo, the Prophet's mother delivered an address at a conference held in the Temple. Then, on that April day, the Prophet complimented the Relief Society women on their organization, their order, and their parliamentary proceedings.

Some objectors to woman suffrage have felt that equality with men would make women desire to get away from their homes and use their freedom selfishly or for evil purposes. Joseph Smith depended on the instincts of women to be homemakers, to be charitable and kind, and to do good. He exhorted virtue in their own lives, and that they provoke the brethren to good works. The power and the privileges he gave them were a sacred trust, never to be abused.

He warned them that women were inclined to be contracted in their views. "You must enlarge your souls toward each other. . . . You must be long-suffering, and bear with the faults and errors of mankind."

A great and glorious reward in the Celestial Kingdom was promised those who obeyed the Prophet's teachings, but again note the exhortation, " . . . you must be innocent or you cannot come up before God; if we would come before God, we must keep ourselves pure as He is pure."

Ellen Key, who thought profoundly on the woman question, came to the conclusion that women either sink with men or rise with them. Joseph Smith said that the faithful members of the Relief Society should receive the keys of the Priesthood "in connection with their husbands." He said also: "As far as knowledge is concerned, it may extend to all the world." And he reminded the sisters: "We are all responsible to God for the manner we improve the light and wisdom given by our Lord to enable us to save ourselves." He later revealed that faithful husbands and wives were to receive the gift of eternal family relations and eternal progress. This is the great end of earth-existence, and this, in very deed, means rising with the men.

How have the Prophet's words to that group of Relief Society women been fulfilled? Over a period of almost a century, its members have fed, clothed, nursed, prepared for burial, succored, and comforted millions in America and throughout the world. In countless patterns of existence, they have brought life to "the highest possible level" as the Prophet urged them to do. Their influence has been felt in nonsectarian women's organizations throughout America.

This servant of God also promised the women that if they lived up to their privileges, the angels could not be restrained from associating with them. I have sat in Relief Society meetings where I have felt that truly the angels were not far away. And when I have seen the charm, poise, sweetness and dignity of many women officiating in this great work in different parts of the world, I have realized what this organization has done for them as individuals. Surely men, too, are proud of such women and are filled with joy that the Prophet had the vision to organize Relief Society.

ESTELLE S. HARRIS
AT TOMB OF THE
POET, HAFIZ, IN PERSIA.

Women The World Around

Estelle S. Harris

EVER since the first woman, Eve, women have been praised for their charm or blamed for many of the ills of mankind. No matter how much woman is censured, however, no way has been found to get along without her if the race is to be kept going. If the most important study of mankind is man and if man includes woman, then we are probably justified in taking a look at some of the women of the world to see how they live, dress, and do their work.

We recently returned from a trip around the world, spending a year in Persia. During this long journey, we saw the women of many lands and had a fine opportunity of observing some of their curious ways of living. Let us take a first glance at the Persian women. Only a few years ago the women of that land lived quite apart from the outside world. In many of the larger households they dwelt in apartments, called anderuns, separate from the main part of the house. The homes of the well-to-do Persians were built around a garden with the women's quarters in the rear, and only the men of the household or very near relatives were allowed to see or associate with them. They even ate most of their meals separately with other women and children as their companions.

The peasants of the country have from time immemorial dwelt in villages where men, women, and children have lived close to their flocks, and they have not been bound by the formalities that restrict the more aristocratic families.

Formerly the chadar, a semi-circular robe made of black for street wear and colored material for the house, was worn over the regular clothes, and covered the entire person, including the head. It was held together in front just below the eyes by one hand. No woman's face was to be seen in public, as it was covered with a veil. Even today, peasant women wear trousers and tunics or blouses. The head is always covered with a scarf which they like to pull over the face as strangers approach, even though keeping the face covered is now against the law.

The larger households maintain many servants. In fact, this is one of the favorite methods of indicating wealth. In the absence of modern equipment, the washing of clothes

is done by hand near a stream or in a low tub set on the ground. The hands take the place of the washboards in their system of laundering. The ironing is done with charcoal-heated irons.

Cooking is usually done over charcoal fires, where this favorite fuel is available. Rice is the foundation of most Persian meals. This is boiled and served with mutton, chicken, or some one of numerous kinds of sauces. Bread is made from dough rolled into thin sheets and baked on the walls of a stone or brick oven. The baking is not done in the individual homes, but in the numerous bakeries distributed throughout the cities or in the community bakery of the village.

In addition to the staple rice, bread, and mutton, the dietary is enriched by a great variety of vegetables, fruits, and melons. When guests are present, the etiquette of the country prescribes the showing of a great abundance of food. Much more than can be eaten at the meal must be put on the table. Food is bought in open bazaars or from peddlers along the street, whose wares are usually carried on the backs of donkeys. The sidewalks serve not only for pedestrians, but for donkeys or other animals that may pass along the street. Chickens are bought from venders who sit along the street with a dozen or more chickens about them with their legs tied together. The housewife feels surer of the freshness if the chickens are bought while alive. Meats are not refrigerated in the shops, and a customer buys the cut of meat next in order as the quarter of beef or mutton is gradually cut away.

Bathing is generally done at the public baths, since only the rich can afford baths in their homes. These public baths are centers of sociability and gossip. Throughout the Orient, home water systems are rare, and outside of the cities, electricity in homes is almost unknown. In Persia, cisterns in the basement and hand pumps are used to get water to the main part of the house.

Persia has a problem in the scarcity of wood and coal for fuel, and the majority of small homes heat a room by placing a pan of burning charcoal in the center. A low table is sometimes placed over the pan and then covered with a quilt. The members then sit on the floor or on a cushion with their feet under the quilt near the pan. It is very cozy for the feet, but the back may be left cold.

THE majority of Persians are Mohammedans. This religion prescribes many of the details of living

WASH DAY
IN
INDIA

BATHING AT BENARES, INDIA

for its adherents, such as the length of the nursing period of a baby, the use of running water instead of still water for washing, and the size of a water pool to insure purity. These sanitary instructions are faulty when considered in the light of modern physiology and bacteriology, but for hundreds of years they were useful in guiding primitive peoples.

Prayer is important in the lives of Mohammedans. They pray with their faces toward Mecca, and their prayers must be offered at definite times and by prescribed formulas. Visits to mosques and other sacred places are required. It is not uncommon to see a group of women carrying their tea-brewing samovars and food and walking for miles to a shrine or mosque where the day will be spent in prayer and worship. Some even go the night before in order to have all of Friday, their Sabbath, at this sacred place.

Persia is making a valiant effort to bring education to all of her people, but she is still far short of reaching this goal. The educational system is patterned largely after that of France. The standards are high, but many of the villages are still without schools. Foreign, private, and mission schools have done much to modernize methods and enlarge curricula.

Office work is now being opened to women clerks and typists in a small way, so that women in Persia can earn an independent living, a thing that was impossible until recently. Many girls are now studying nursing and some are taking up medicine. Peasant women work in the fields along with the men.

Marriages are mainly arranged by a third person, as in most Oriental countries. Before the veil was abandoned, you may surmise that many a bridegroom was disappointed, or agreeably surprised, in his wife's looks as he lifted the veil and saw her after the marriage for the first time. Stories are plentiful of the strange experiences resulting from this custom. It is not infrequent in these Oriental countries for cousins to marry. Our neighbor told us his daughter was plighted to her cousin when she was born. One reason for marrying relatives is to keep the family wealth in the family. Marriage is performed in stages. One of my husband's assistants was married in December, but the final wedding feast was not held until July, the wife remaining all this time with her family and he living at his home.

Divorce among Mohammedans is easy, especially for the man, who formerly merely had to say several

WOMEN OF INDIA WITH SILVER ORNAMENTS ON ANKLES

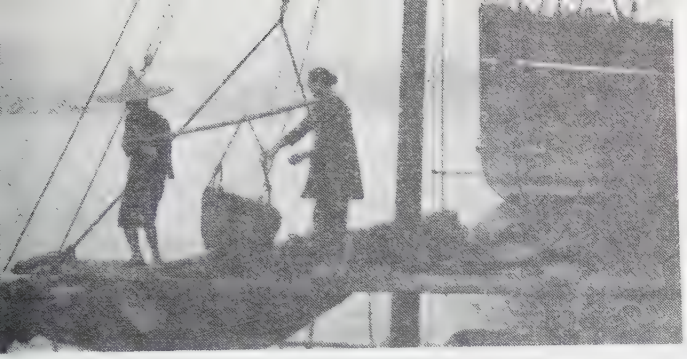
times before a witness that he did not want to continue to live with his wife. The dowry he had to give her at marriage was considerable protection to the woman. At present the tendency is for divorce laws to become more like those of European countries.

My husband traveled with groups of men over most of Persia, and on these trips he seldom saw the women of the houses where he was a guest. Some of the places were homes of governors or other high officials, yet the wives were not seen. Meals were prepared and served by servants, and the wife was always kept in the background. When I traveled with him, the wives joined in entertaining us; but where the guests were men only, they were entertained by men.

The present Shah of Persia is anxious to abandon the old restrictions placed on women by Oriental customs and to give them the opportunities enjoyed in western countries. To completely bring this about will require some time, since age-old customs of a people cannot be thrown off over night. I like the women of Persia, and I shall all my life cherish my pleasant experiences with some of them.

AS in all Oriental countries, India has great contrasts of abject poverty and vast riches. There, one is constantly made aware of castes by the variation in the dress of the women. One may see walking side by side an old hag dressed in rags, chewing beetle nut, and a woman of aristocratic appearance dressed in fine, delicate fabric. The main outer dress of the women is a saree which consists of about five yards of cloth draped over and around the body in an attractive manner. This varies from the finest silks to the coarsest cottons. The saree usually has a design on both edges, of contrasting colors or shades, and the center is plain and often white in color. A blouse, with or without sleeves, is worn under this. No stockings are worn, and the shoes range from fancy embroidered slippers to very coarse sandals. Most women of lower castes throughout the Orient go barefooted.

Many women in India wear silver and brass ornaments on their toes



CHINESE WOMEN LOADING COAL ON SHIP AT HONG KONG

and ankles. Others wear jewels in their nostrils. The cost of the jewels shows the wealth of the wearer.

Among the best dressed women of India are the Parsees. We have frequently seen some of them in European cities where they always attract attention because of their striking appearance. The Parsees belong to the Zoroastrian religion, which was dominant in Persia up to the time the Mohammedans drove its adherents out of the country. The main group now lives in Bombay, and members of this group are wealthy merchants.

The Hindus do not bury their dead, but burn them and, if possible, throw the ashes into the sacred Ganges River. It is a gruesome sight to see the bodies on a pile of wood ready to burn, or to see the last embers dying out after the burning is completed. The Ganges is a favorite river to bath in, and its waters are carried in containers to distant parts to be used in religious ceremonies or for the better body reincarnation. The Parsees leave their corpses in the towers of silence where the flesh is removed by vultures. The idea seems revolting, but when explained by them it does not seem so bad.

THE Malay women, found in such cities as Penang and Singapore, with their small statures and round faces are rather attractive, even though they may not have the distinct beauty of the women of some other countries. The Malayan people are, in general, creatures of nature. They do not take the problems of the world very seriously. They enjoy their tropic abundance and are content to let the rest of the world go by. They are related in stock to those who live on the islands of the South Seas, and they like to lead the same kind of care-free existence.

JAPANESE WOMEN WHO WORK IN THE FIELDS

WHEN one comes in contact with Chinese women, one is made to feel that real character is found behind their strong faces. Their neat, tight-fitting pajamas, made of cotton or silk in light colors, seem entirely appropriate. Their straight, black hair is usually combed back in a small bob or braided and left hanging down the back. The faces are not particularly pretty, but they reveal strength. At Hong Kong, boats were being loaded by women carrying coal in baskets hung on the ends of a short pole. These women wore black pajamas of heavy material and wore no shoes. In China, women seem to do as much farm work, ship loading or handling of boats as men. Many of them live on the boats that carry cargoes from point to point in the harbors much as city trucks transfer freight from place to place.

The well-dressed Chinese women in cities like Hong Kong make a very striking appearance. Their slender figures clad in plain, silk dresses extending from shoulder to ankle in one piece and their black hair brushed flat against the head give a challenge by their simple beauty that is in pleasant contrast to some of the gaudy, over-dressed European women seen in these Chinese cities.

THE women of Japan are decidedly interesting. Our first insight into that country was at Miike, where our ship stopped to take on coal. The simplicity of their homes and the art displayed in common things were in such contrast to what we had seen in some of the other countries we had visited that they were a real delight. The Japanese homes, which were frequently in the rear of the shops, had well-polished floors. Sometimes a beautiful vase on a low stand was the only ornament in the room, or there might be a picture on the wall or a bowl of flowers arranged as only the Japanese can arrange it. Always the room looked clean and attractive.

TYPICAL JAPANESE WOMEN IN A PARK

Most of the Japanese women wear kimonos which are fastened by the *obi*, making the distinguishing feature of their costume. This *obi* is from ten to twelve inches in width and long enough to tie in a wide, flat bow, which may be heavily padded. This makes a wide band around the waist with the bow in the back. I shall not soon forget going into a large department store and seeing thousands of these *obis* on display. One could not think of a greater variety of designs, colors, or materials than was here exhibited. The wealth of the wearer may be indicated by the cost of the *obi*.

Formerly, the women wore their hair in a high, artificial coiffure which was not disarranged in sleeping, because the pillow was a block of wood or a small padded pillow just wide enough to rest the back of the neck on. The glossy surfaces of the floors in Japanese houses are not marred by shoes, as these are removed outside the door, and the *tabi*, digitated socks, are worn inside. These socks are made of heavy, white material with a separate part for the big toe, like the thumb of a mitten. This separateness makes it possible for the strap of the sandal to be in two parts and fit onto the division. Many shoes are made of lacquered wood with stilt-like pieces of wood under the sole, thus lifting the feet above the wet ground. The click, click, click of hundreds of these shoes on the ground is rather annoying at first.

Japanese women have an appearance of delicacy, as they are essentially clean, filth not being seen in their country as in many other parts of the Orient. The Japanese as a race are rather short and heavy set.

The women of Japan play a vital part in all the work undertaken by the nation, such as the undeclared war on China. They seem willing to use the poorest rice, go without wool and cotton material, as well as many other things, so the country can sell the better products that will bring the much-needed foreign money.

IN all our travels, we found the love of home and family to be universal with slightly varying means of showing affection. I feel that people in general are anxious to do the right thing even though they may from ignorance or superstition seem to do things with which we do not agree. Although in some countries we could not understand the language, there was a universal language of friendliness and hospitality. In no land where we have traveled have we found the freedom, the opportunities for education, the equality of position on the part of women that is found in our own beloved country.

"'T' is not an opportunity, but a rare privilege to become a member of Relief Society. To become a member and to learn the glorious truths of the Gospel of Jesus Christ brings sublime joy. Join the Relief Society and open the door of opportunity that this sublime joy may be yours."

—*Alice B. Castleton.*

Women, the Builders of Spirituality

Anna Boss Hart

TWO summers ago, several of us were standing in the Cathedral Church of Saint John the Divine in New York. We were conscious of its magnitude and general beauty; of the sculptured marble and carved oak; of the inlaid mosaic and embroidered and woven fabric. We were told that the foundations of this stone Cathedral were in the living rock, built to stand for thousands of years. All this impressed us, but most of all did we admire *The Great Rose* window, one of the valued windows of the world. We marveled at the color and design. The light played on the figures made of ten thousand pieces of glass until they were distinct and unusually beautiful to see. The individual sections of glass had been shaped with infinite care to make one great precious whole. The light enhanced it and gradually played with its moods and shades.

I thought of the influence of that light. How fascinating it would be to watch through the hours its balancing light and shadow. At night all the beauty of the window might be lost; the intricate color and design dimmed in darkness.

Is not spirituality the illumination which brings color and design to us? We can say because of this light, "O world invisible, we view thee." (Francis Thompson)

We are just one year from our century goal. Our interest is keen; we are turned in one direction; obstacles appear easy to overcome at this moment. We are constantly checking up on our attainments: social growth of women, physical advancement, growth of numbers, cultural growth. At this time, let us think of our great organization of women as builders of spirituality.

What is spirituality? It is that quality that lights the individual and brings out of him the best. It is that in an individual which causes him ever to look up and to see; that quality which has caused hope to loom at the time of greatest crises. It is the result of meditation and active living; that quality which gives complete balance to life. Often it strikes the most responsive chords in our associates. It brings the whole soul of man into activity. Again, it is contagious and comes from close association with those who have it. It reaches homes and is the companion of good thoughts. Often it is a result of persecution and a reward for living the "good life". It is the culmination of deepest understanding. Job was chided by Elihu, who said, "But there is a spirit in man and the inspiration of the Almighty giveth them understanding." (Job 32:8) Spirituality often fills our hearts so that words may not be wholly intelligible. It grows when cultivated. It is concerned with the development of personalities and the realization of the highest of ideals. "Be ye therefore perfect, even as your Father which is in Heaven is perfect." Spirituality involves the "enduring attitudes" of a spiritual life: faith, hope and love. It is the link which has kept God and man connected; the light in our lives.

TO list activities of women which have influenced the spiritual life of the world would be to list pages of items; to touch on women from Eve of ages past to Madame Curie; to touch periods centuries before Christ to the immediate present.

Because of their very nature, women have prayed. Because of the very mystery of birth, women have reached the fringe of heaven and have received glimpses of the greatest of experiences.

What have been women's efforts in the home? Their efforts have been similar, that of rearing children to become honorable men and women. That was the duty and enjoyable privilege of Sarah of old, who gave to her child of promise her richest devotion; of Elizabeth who was honored to know through the promptings of the spirit of the coming of Christ; of Mary the Mother of Christ, and of present-day mothers.

Have these women not adorned the homes from hovels to palaces; have they not given guidance to the infant, and the man? Have they not exposed members of the home to the best things on earth: art that expresses great truth, music that gives depth of experience, attitudes for responding to situations happily, lives purposefully lived? They have enriched life by material benefits, and sincere cooperation. They have instilled in children the dignity of work and the dangers of inactivity—the dangers that cause the spirit of man to lose its force, "like iron that lying about degenerates into a mass of useless rust, like water that in an unruffled pool sickens into a stagnant and corrupt state." These women through the ages of time have grown spiritually, loved integrity and truth and instilled in their children the courage needed to withstand temptations.

The truly spiritual woman has given her children early moral ideals, has gardened youth intensively. The truly great woman of all ages is not a product of cities, of progress. Her greatness "recognizes no geographic limitations. It flowers on farms as well as in industrial and cultural centers. It possesses a delicate and fragile quality which shrinks from publicity and headlines and oftenest, like Maeterlinck's blue bird, it is found close to home." ("When is a Woman Great?" A. S. Richardson, *Woman's Home Companion*, 63:4; April, 1936.)

The mission of the spiritual mother has been the climax of human opportunities for woman. She has been greater than any ruler, because she has had the "power to fashion the character of her subjects." She has been greater than any statesman, "because while he makes the laws she molds the character of the lawmakers and determines the destiny of nations." Surely her responsibility has been solemn and her mission sublime.

Women have grown spiritually through cultural experiences. Literature has increased their world. They have been zealous in creating beauty. They have brought music and art into their lives. They have achieved self-mastery in creative activities—raising a choice flower, preparing a delicious meal, writing a great book. They have believed that to be an art, living must be gained by their own efforts. They have measured success not by wealth or

speed, but by "the quality of intellectual and spiritual interests."

For ages women have served their husbands and their children. This has grown to a great ministering of their fellowmen. Today women are reaching out to the whole world.

From the hearts of women, in the ages past and in our generation, have constantly come prayers for peace; not only the stand still of arms of war but that peace of mind and soul which comes at moments of security; that peace which comes because of no regrets; that peace which can come in the midst of outer confusion. It is indeed that spiritual peace which Jesus left. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." (John 14:27)

AND now at the fringe of our hundredth year, we may well review the spiritual growth of women. We may well be aware of the great Centennial that will bind all women of our great organization closer together. The great deeds done in common, the acts of heroic service performed side by side, the cooperation of great services to humanity, the love of women for women, common spiritual ideals; all these have bound and are binding our women closer together.

Let us give praise to all who have contributed to our spiritual growth—to the Hebrew who gave us religion; the "Greek who gave us standards of thought and beauty; the Roman who gave us law and order"; the pioneer who gave us strength and courage; our present-day woman, who has all of these merged into a new spiritual self. She still suffers, loves, succeeds, prays and serves. New light may still bring out in her more precious design and color.

Through a desire for spiritual growth, she will have the exquisite and serene distinction, the radiance of a good life, that has always been deeply loved. And when the century mark has been reached, she can say with Angela Morgan,

"Glad is the earth when morn is breaking—
Man is facing the rising sun!"

She recognizes that she is heir of all ages. She can see into the future, because of her courage and hopefulness of spirit. She knows now that the highest goal is the summit where spirituality and intellectuality stand side by side and that to attain it life requires the beautiful and well-rounded life.

Women are the builders of spirituality; a spirituality which is permanent and has in it something of the universal; a spirituality which comes through varied and complex activities and services; a spirituality which is the result of deep faith; a spirituality which is not static; a spirituality which gains momentum; a spirituality which radiates the human face.

May we, as women at this period of achievement, have the appreciation, the deeper awareness, the peace, the trust, "the power, the dignity, the supremacy which comes from real spirituality," that spirituality which promotes to eternal exaltation.

Today's Challenge To Latter-day Saint Women

Rae B. Barker

"And at that day, when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins.

"For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived—verily I say unto you . . . they . . . shall abide the day." (*Doctrine and Covenants* 45:56, 57)

A GREAT drama is being staged, but strangely enough the writing has not yet been completed. However, the plan from beginning to end, the plot based on the conflict and struggle between two major forces—good and evil, the time and setting, the shifting scenes, the many and changing characters, all the composing elements to the final curtain were infinitely clear to the Great Author even before the writing began.

The story, a true one dealing with authentic characters, is that of "a chosen people." We have an account of the first scene, which took place in the council in heaven, and of the characters who participated. Some characters were to appear in a much later scene, when they would usher in an era of light after the spirit of darkness had held supremacy in the world for a long period. This scene is spoken of as the "fulness of times." It progresses through a period which might be described as a prelude to "the great and terrible day of the Lord"—great, from the standpoint of unprecedented discoveries and inventions which could be turned to glorious living; terrible, if these identical accomplishments should be used to promote misery and human destruction.

The Omnipotent Director laid the plan clearly and comprehensively before those who would enact it. We are taught that we were there to hear the reading of the plan. We believe each was given the opportunity to choose a role in harmony with one of the two great principles involved—eternal life through individual free agency, or salvation through the power of dictatorial coercion.

In the year of our Lord nineteen hundred and forty-one, we of this generation are the characters upon the stage. In the midst of the challenging conditions of the present-day world, what is our role in the preparation of a chosen people?

Do you agree with Robert Updegraff when he says:

"A generation belongs to those who know what to do with it. The people, the situation, the very times, serve those who understand and command them"?

IN an effort to understand our day and our opportunities in it as Latter-day Saint women, it may be profitable to follow the method of the young Indian guide who stood before a group of tourists impatient to be on their way to spots of scenic beauty. The deliberate young guide climbed alone up the intricate trail to the mountain top and there carefully observed all significant landmarks on the unusual topography of

the heavily-wooded area. Mentally, he charted his course with relation to important and interesting points, then descended to lead his party without disaster or loss of time through the treacherous country.

We might see our individual responsibilities more clearly if we would look back through the periods of history and see in perspective the preparation that is necessary for a people the Father can call His—His, because they accept Him and follow Him; His, because they were *chosen*, perhaps, to fill an important assignment in His eternal work—chosen because they had earned this privilege; His because they continue to merit the blessing of being His.

To review scenes already concluded may be an incentive for better performance of our own act in the great drama. Whether Jesus taught in person, by His recorded word, or through divinely commissioned representatives, the challenge He gave was always the same. Whether to the children of Judah, to the Nephite people, to His first followers in the new dispensation, or to us now, the challenge is still the same: first, to *believe*; second, to *live*; and third, to *teach His Gospel*. "In Me ye shall find life eternal" is a promise to all alike. The challenge, therefore, is to His daughters as well as to His sons, for the man is not without the woman in the Lord.

Let us look back to that scene when the Nephite people were powerful upon this land. What were the conditions of their generation, and how did these immortal challenges serve a chosen people? The clash of the forces of truth and error had risen to a gripping climax. The much-looked-for day of the Savior's promised coming was close at hand, and around the actuality of this promise the conflict raged. The great majority ridiculed and said the time had passed, that the words of the prophets had failed, and that the joy and the faith of them who believed in His coming had been in vain. The satanic denunciations of the unbelievers rose to such a pitch that they set apart a day when all who believed in those traditions should be put to death, unless the sign should come to pass.

Under such conditions, was it easy for those Nephite women to believe that Christ lived and to teach their children to continue to pray and to watch always for His coming? But their undaunted faith and the purity of their lives were rewarded by one of the greatest manifestations of all time. The resurrected Lord stood before them—His chosen people—and declared that because of them His joy was full. "So great faith," said Jesus, "I have not seen among all the Jews; wherefore I could not show unto them so great miracles." They did not understand all He had been commanded by the Father to speak at that time, but "their hearts were open, and they understood in their hearts the words He prayed."

Among the chosen few who saw and heard and were blessed by the risen Redeemer were women with their little children. They were loved of the Master. He knew where their influence was strongest, for He told them to go to their homes and to ponder upon the things He had told them, and to ask in the Father's name that they might understand. His deep concern for the well-being of women is evidenced, for at that time he also said, "Pray in your fam-

ilies that your wives and your children may be blessed."

IN 1830 A. D., there existed a state of spiritual confusion. People generally had lost their way. Laymen and ministers, too, were loud in their denial of a personal God, and they said there would be no more revelation. Always that hour is darkest just before the dawn. When finally the revealed truth burst upon the world, was it easy to believe that the Father and the Son had visited the earth and had again spoken? Once more women were among the believers. They had faith to hear, and their hearts were open to understanding. They were undaunted by derision and persecution. They endured being driven from their homes, plundered, dispossessed of much that was dear. They patiently bore sorrow and suffering. It took great courage to reconstruct their lives and to train their families to conform to the new pattern of truth that had been given them.

They were subjected to social ostracism. The trek West brought about a condition of geographic isolation. Economic insecurity made them keenly aware of their utter dependence upon a source greater than any human power. These three factors were effective forces in building faith and unity among the people; and the new way of life was firmly established with only a minimum infiltration of distracting or dissipating influences.

There is no question as to how that particular generation met its challenge to believe and to live according to its new situations. Its heroic missionary work stands as everlasting evidence of its success in meeting the third challenge — to teach the reality of God's word. Great sacrifice was exacted of women as well as men. Jesus called His disciples from their nets and places of labor. In a similar spirit, when our Latter-day Prophet called his twelve to go to distant lands to spread the glad tidings, they rose from sick-beds, left stricken families and impoverished homes. If their wives had been women with weaker testimonies, they could have found cause for bitter criticism and self-pity. With the severe preparation of one testing situation after another, the generation of our mothers and grandmothers grew strong and resolute, willing to endure that it might be free to follow its burning convictions.

IT is time now for the characters of this generation to ask how the present situation may serve us as we attempt to follow the instructions of our great Director. What is our preparation, and how well will we play our role?

The world presents a stage such as only a few had vision enough to foresee. A little more than a century ago, new light came to the world through divine revelation. Since that time, the mind of man has been quickened. Accomplishments for our good and comfort outstrip all previous works of magic. The earth with all its wonders is giving up its secrets. The summation of the culture of all generations comes as a beautiful gem to adorn the lives of the people. No period can parallel this, when every woman may live as a queen. The fountains of knowledge are fairly gushing, and all who will drink, may. Surely, "the full-

ness of the earth is ours." Endowed with so rich a heritage, will it be easy today to believe, to live, and to teach life eternal? We can say with Goethe, "That which from our fathers' heritage is lent, we must learn it anew to repossess it." With prudent use, a heritage can increase in value. Through neglect, it may become tarnished. Waste or even complete loss sometimes occurs from following faulty advice or because mistaken judgment may lead one to goals of questionable worth.

There are dangers confronting this generation which perhaps are not as obvious as the physical dangers which tested the people in earlier times. But they may be more insidious in their power to disintegrate the faith, weaken the testimonies, and dull the desire of the individual to choose the good life. Today, instead of social oppression, we enjoy the open hand of fellowship. Innumerable opportunities for learning may either make us more ambitious to learn or by excessive opportunity dull our ability to select knowledge which is essential to understanding the eternal plan of life.

Today our environment is the accumulated wealth of all generations that have gone before. We cannot measure its possible power as an effective instrument either in the advancement or retardation of our eternal progress. By the right of our privilege to choose how we will use this wealth, lies the answer to the question, "Will we in our day meet our God-given challenge?" With the evidence of over a hundred years to prove the worth and soundness of the revealed Gospel plan, it still will be easy to believe only if our hearts are open, as have been the hearts of those in every era who have felt the Gospel's radiance. It will be easy to live if we never cease in our efforts and supplications to understand. Then it will be easy to teach, for once tasting so great a joy, there will come added joy in sharing it with others.

And when the curtain falls on today's scene in the great drama of life, may it please the Great Author to say of His daughters in this day:

"They were wise, they received the truth, they have taken the holy spirit for their guide, and have not been deceived. They are My Chosen Ones."

IVY

Tangled roots forever bounded
By an earthen jar
Sending forth exploring fingers
Toward the light afar—

Small, green tendrils reaching upward
From a lump of sod,
Tell me, shall I be successful
In my quest for God?

—*Kathryn Forbes Clyde.*

The Bet

Martha Lu Tucker

THAT day, the day Mom caught Chuck smoking, was a bad day. The wind was howling around our house and shaking the loose screen. Mom was pretty irritable. She jumped like a scared rabbit every time the back bedroom door slammed. There was a hole in the window, see, that we made when Jack ducked instead of catching a fast ball I threw him. Mom had crammed an old shirt of Dad's in it, but it didn't help much, 'specially since the latch on the door wasn't very good. Finally she went into the bedroom to put something in the door, and she saw that Chuck had come in the car. She went to the window, and there, standing in the shelter of the garage out of the wind, was Chuck waiting for a cigarette he was smoking to burn down.

When Mom came back into the kitchen with a fiery light in her eye, I thought I was going to get it again for that window. She didn't say anything, though. Chuck came in a little while later, and she lit right into him. "Charles Elvin Anderson, you've been smoking!"

Chuck banged his lunch bucket down on the table. "Well, come on, let's have it. I've gone against your teachings and started to smoke, so now I'm sinful. That's what you think, isn't it?"

That set Mom back on her heels a little. Then she started to get excited like she always does when one of us says something she doesn't like. She calmed down a little and said, "You'll stop, won't you, son?" There was what you'd call an imploring sound in her voice.

Chuck scowled. "Not if I don't want to."

"Well, you will when your father hears about it. Now go get some wood—anything. I can't stand that tobacco smell on you."

I waited for the fun to start when we sat down to the supper table. Mom, though, sent me down the cellar for a bottle of peaches, and most of the excitement was over before I got back. Dad was saying, "You know most of the railroad gang smoke. His friends smoke, so I'm not surprised that he is trying it."

Like most of the families on West Mountain, we depended on the railroad for our food ticket instead of the crops that were good or bad according to the rainfall. We rented a little dry farm, working it with Dad to tell us what to do after he got off work at nights or week ends. As it was, we had no easy time keeping us four kids in school. I figured on getting a job on the railroad as soon as I was out of high school, myself, though there were plenty of jobs I'd rather have.

Well, things went from bad to worse in the next few days. Mom kept insisting that Chuck quit smoking, but Dad said he was a man and didn't have to unless he wanted to. Then it looked like Mom had lost. Chuck was too ornery to do anything anyone wanted him to do. After a while, Dad started to get a hangdog look from so much arguing. Jack and I couldn't decide how the argument would end. He bet me one night that Mom would forget about it, and Chuck would go on smoking.

The next day when we got home from school, we found a note from Mom saying she had gone over to Provo to visit Lillie, our married sister, for a few days. Dad didn't know what to think of that. After three days of Mary's soggy fried spuds and boiled eggs, he was downright grouchy, especially with Chuck. Then I warned Jack to start saving that three "bucks" he'd bet me. That afternoon, though, we found Mom home baking apple pies. Boy, did we have a dinner! Everything a fellow likes best. Dad was pretty happy thinking Mom had changed her mind or forgotten about Chuck. He got on the outside of three pieces of apple pie, then pushed his chair back and loosened his belt.

"Oliver," Mom began.

Something in her tone made Dad look at her a little suspiciously. "Yes, Mother, that was a mighty fine supper. Now what do you want, a new dress?"

Mom didn't let that stop her. "Oliver, this fall we are going to move over to Provo. The lease is up then, and I'm not going to stand for all my boys going to work on the railroad and getting bad ideas." Chuck gulped and grabbed his glass. Jack winked at me. "So . . . we're not going to lease the farm again. Lillie showed me a place over there we could buy cheap. It doesn't look like much, but you and the boys could fix it up. You could go to work as easily from there as here."

You should have seen the look on Dad's face. He settled his chair down on four legs and put his fists on the table. Mom went on before he could say anything.

"There is a very good high school. Wayne and Jack can go on with their carpentry and really make something of it with the woodworking classes they have."

"Hot Zig!" I yelled. "You've got something there, Mom."

She sure enough did. As soon as we got the crops in, we moved over here to Provo to fix up this old shack. Boy, it's been a job, but I don't mind much because I'm getting some good experience. Old man Hansen has asked me to fix his porch for him this week end, so I guess my career has begun.

CHUCK went on smoking, but Mom didn't let him get away with it. When he came around her after he'd smoked a cigarette, she would pull a face like it pained her something awful to have to smell the smoke. Course, though, Chuck never smoked right in the house.

Just the same, I think moving to Provo helped Chuck a lot, just as Mom hoped it would. We didn't live far from the church, and it didn't hurt any of us to get in the habit of going. When Chuck got interested in Mutual, in playing baseball and basketball, and in learning the M. I. A. dances, he quit going to the pool halls, and his old gang didn't call for him on Saturday nights.

About a month ago, Chuck came home from church in a really mean mood. He didn't say much, but muttered something about old Olsen — he's the basketball coach in our ward. Well, I wasn't a bit surprised then that Chuck didn't play with the team at their next game. He had been one of the stars on the high school team, but Olsen said he couldn't play unless he kept training rules.

When Mom found out about that, she said to him, "You see, son, you are the one that's being hurt." Then Dad did the only thing I had seen him do that really showed whether he cared or not. He put his hand on Chuck's shoulder as if to say he would back Chuck up, but he thought it would be a fine thing if he would quit smoking.

You remember that Chuck took Jean Allen to the Gold and Green Ball. Oh, she's all right, but her kid sister, Dot, is more my speed. I think it surprised Mom that Jean would go with Chuck when he smoked, but I found out that she had plenty of backbone, anyway. I'll tell you how.

After the dance, the Gold and Green Ball, Dot and I stopped at the grade school on our way home and slid down the fire escape a couple of times. Then Dot gathered up her dress so it wouldn't get caught, and we climbed through a fence and cut through into the Allen's lot. As we went around the house, we could hear that Chuck and Jean had beat us and were on the porch. Dot said, "Shh, let's stay here and listen to them."

I didn't like to eavesdrop, but I agreed to sort of get even with Chuck for taking so much hot water that night. Then we heard Chuck say, "Yes, I guess I like frankness, better anyway than beating around the bush or hypocrisy. Let me have it. I can take it."

"Oh, oh," Dot whispered, "I'll bet I know what's coming."

"You mean . . . ?"

We were right. Jean said, "When I went with you the first time, I knew you smoked, but I figured I'd just go with you once or twice anyway, so it didn't matter."

Chuck put in, "But now if you keep on going with me, I've got to break my filthy habits."

"I guess it amounts to just that. I'm sorry."

"Just the same," Chuck argued, "I'm a pretty good Mormon."

"That's just the point."

"Oh, Jean, for Pete's sake! Don't be like that!"

Jean said, "Good night," like she was mad but didn't want to be, and went into the house. I took Dot around the house. We walked up the sidewalk a little way, and she went in, too. Then I caught up with Chuck. He walked along with his head down not saying anything.

After we got in bed, he started talking. "Wayne," he said, "do you think that dope they gave us on tobacco in church the other night was clear stuff?"

"I guess so," I answered. "Why, did it get you?"

"Mom thinks it should have, doesn't she?"

I told him, "Well, you ought to know it would tickle her to death if you'd quit." I added to myself, "and Jean, too."

Chuck didn't say any more then. I decided he was going to sleep so I rolled over on my right side and settled down.

After a while Chuck rolled over, too. "Wayne, . . ."

"Yeah," I answered, sleepily.

"Does Dot Allen ever tell you anything Jean says about me?"

I wished I had acted like I was asleep, because I didn't think Dot should tell things like that, but I had to tell him. "She told me her

Dad wanted Jean to stop going with you a long time ago, and she said as long as she didn't think any more of you than a friend it didn't matter. If she started liking you more you'd have to reform or she wouldn't go with you."

"No kiddin'?"

"No kiddin'!"

A COUPLE of days later when I was looking out of the kitchen window, I saw Chuck take a cigarette out of his pocket and light it. He puffed at it once or maybe twice, then all of a sudden threw it on the ground and stepped on it. The next morning before we went to school, Mom came down from making our beds looking as happy as I'd seen her look for a long time. "Look, boys," she said, "Charles went to work without his cigarettes." She held out a half-empty package.

When Chuck came home from the railroad that night, Mom looked up from the board where she was rolling pie dough. "Apple pies for supper, Charles."

Chuck put his arm around Mom's shoulder and said, "Gee, Mom, you're all right. I'd have you for my best girl if Jean weren't that already."

Then Mom raised the cigarettes gingerly from her apron pocket. "Do you want these?" she asked Chuck. And I'll be darned if he didn't walk over to the stove and shove them in.

I won the part of the bet about Chuck stopping smoking all right, but I had to own up that it wasn't really because of Mom that he stopped. Then Jack and I decided that it wouldn't be right for either of us to profit from such a swell thing as Chuck had done, so we are each going to put half of the money in and get a new saw.

Note: This story won the Elsie C. Carroll Short Story Contest at the Brigham Young University last spring.

RECKONING

One whose hair has whitened,
Keeps his youth today—
Views with understanding
Any young dream's sway.
From his years take twenty,
Another's age is told
Who walks aloof, forbidding,
And *he* is old—so old!

—*Maud Mero Doolittle.*

Child-Welfare Provisions Of The Social Security Act

Vera White Pohlman, General Secretary-Treasurer

"CHILD welfare . . . did not enter the public conscience of any nation until about one hundred years ago. And we know from reading Dickens and the literature of his period that the well-being of children in those early days was principally considered from the viewpoint of schooling and of crime prevention and the ending of physical cruelty." These words are from the address of President Franklin D. Roosevelt at the 1939 White House Conference on Children in a Democracy. Evidence of this statement is found in the fact that early provisions for the care of dependent and neglected children in America were in the form of custody in institutions, such as orphanages, first established by religious and other private organizations late in the eighteenth century, and that laws providing public care for dependent, defective, and delinquent children were enacted mainly during the last third of the nineteenth century and related chiefly to care in institutions. By 1900, institutions, both custodial and educational in character, had been established for the feebleminded, the epileptic, the blind, the deaf, the crippled, and for juvenile offenders of the law.

Although there will always be some children with special needs (particularly the *defective* and the *delinquent*) for whom institutional care must be provided, child-welfare workers of the twentieth century have emphasized the inadvisability of breaking up families and placing children in institutions because of loss of parental support; they have held to the concept that general welfare can best be promoted by strengthening family life so that *children in their family setting* may have opportunity for healthy growth and sound development. Consequently, public responsibility for the care of *dependent* and *neglected* children, developed during the past four decades and crystalized in the Social Security Act of 1935, is directed toward the care of such children in their own homes.

The well-being of children of today is considered to include the essentials of a wholesome family life in a home with parents, relatives, or foster parents, where they have warmth, food, and affection, a sense of security, emotional satisfaction, spiritual guidance, medical care when ill and preventive health service, such as periodic physical examinations, immunization, and dental care, and adequate opportunities for education, recreation, and for vocational and cultural activities. The emphasis for care of dependent children and orphans has shifted from custodial care in institutions to care in their own homes or in carefully selected foster homes, where the facilities of the home are supplemented, if necessary, with grants from public funds in order to assure adequate food, clothing, and shelter, and with special services provided from public funds, such as prevent-

ive health services for mothers and children, location and treatment of crippled children, and skilled social services for children in danger of becoming delinquent.

The responsibility of the government for health protection and educational and recreational facilities for all children of the nation, and for the care and protection, as well, of those children who are dependent and neglected, is concisely set forth in the following statement by Katherine F. Lenroot, chief of the U. S. Children's Bureau, in which she also emphasizes that we, the citizens of the nation, are the government—

"Primary responsibility for the nurture, the support, and the training of children rests with the family. . . . The state has an obligation to assure the availability of such community services as health protection, schools, and playgrounds. But the state has the further duty of making sure that care and protection are within reach of those children who have no parents or natural guardians, and those whose home conditions or individual difficulties or disabilities require special attention. These include the dependent, the neglected, the delinquent, and the mentally and physically handicapped. . . . Citizens must realize that they cannot divest themselves of responsibility by looking to government for the solution of their problems. Government—local, state, or Federal—is only an institution through which citizens act to fulfill their obligations to themselves, their families, and their fellow men."[1]

The notable progress in child welfare since 1900 has resulted largely from the four important nation-wide White House Conferences on child welfare—

1909—on Care of Dependent Children
1919—on Child-Welfare Standards
1929—on Child Health and Protection
1939—on Children in a Democracy

and from the activities of the Children's Bureau which was authorized by Congress in 1912—an evidence of the concern of the Federal Government for the child.

The White House Conference of 1929, which resulted in a series of surveys and studies on various aspects of child welfare, found that more than ten million children in the United States under 16 years of age were deprived of normal life because of malnourishment, defective speech, heart disease, tuberculosis, deafness, blindness, crippledness, mental deficiency, behavior problems, delinquency, and dependency.[2] This means that approximately one of every four children was found to be in need of special care, special training, medical aid, more expert guidance, elimination or improvement of conditions adversely affecting his physical and mental welfare. These conditions were aggravated during the depression years which followed this third White House Conference, and under stress of the times some of the services already established for children were seriously curtailed and even discontinued entirely.

Then, in 1934, President Roosevelt appointed a Committee on Economic Security which developed the outlines of a social security program which were later incorporated into the Social Security Act—the most far-reaching public welfare statute in the history of the United States. This Act marked a new epoch in child welfare through inclusion of

[1]"Child Welfare 1930-40," *The Annals of the American Academy of Political and Social Science*, Vol. 212, (November, 1940) pp. 1-11.

[2]Leona B. Fetzer, "Some Aspects of Child Welfare," *Relief Society Magazine*, February, 1941, pp. 87-90.

widespread, effective, and permanent provision for various services to children in all parts of the nation. Five years ago—in February, 1936—funds were first made available from the United States Treasury for the various benefits for which the Social Security Act, passed in August, 1935, provides.[3]

Because a home atmosphere charged with economic fear and insecurity adversely affects the physical and mental welfare of children, every protection for the security of the family and the home offered by the Social Security Act—including those relating to unemployment compensation and benefits for the aged—gives more security to the children of the families concerned. However, this Act includes four provisions explicitly relating to the care and protection of children—

Title IV: Aid to Dependent Children
Title V:
- Part 1—Maternal and Child-Health Services
- Part 2—Services for Crippled Children
- Part 3—Child-Welfare Services

The 1939 amendments to the Social Security Act becoming effective as of January 1, 1940, added a fifth resource for children when the provision of the original act relating to old-age benefits was changed to authorize the payment of old-age insurance benefits to surviving widows and to children under the age of eighteen years. This compulsory insurance plan applies chiefly to industrial workers, and is the only provision of the Social Security Act administered directly by the Federal Government (through the Social Security Board) requiring neither acceptance nor financial participation by the states. This service is too new, especially in view of recent amendments, to be discussed here in greater detail, but it will ultimately decrease the need for direct grants of aid for dependent children in the families where breadwinners covered by this type of insurance are removed by death.

The provision for aid to dependent children is the only one allowing for direct cash grants for maintenance of children in the homes of parents or relatives; this provision is administered by the Social Security Board which was created by authorization of the Social Security Act. The other three children's provisions of the Act are for special services for children, especially for those in rural areas and in areas of special need, and all three are administered by the Children's Bureau. The availability of all four benefits for children of each state is dependent on the state's acceptance of the provisions, on the matching of Federal grants for these purposes with a certain proportion of state funds, and in compliance with the terms of administration of these grants as set forth in the Social Security Act. A brief description of these provisions, each of which is now operative in all or most communities of the United States, follows:

AID TO DEPENDENT CHILDREN

The 1909 White House Conference on the Care of Dependent

[3]For brief summary of all provisions of the Social Security Act, see "Public Welfare Provisions," by Vera W. Pohlman, *Relief Society Magazine*, November, 1940, pp. 767-775.

Children made a strong declaration in favor of the care of children in their own homes, as indicated by the following excerpts from the recommendations of the Conference—

"Home life is the highest and finest production of civilization. It is the great molding force of mind and character. Children should not be deprived of it except for urgent and compelling reasons. Except in unusual circumstances, the home should not be broken up for reasons of poverty, but only for considerations of inefficiency or immorality. As to the children who for sufficient reasons must be removed from their own homes, or who have no homes, it is desirable that, if normal in mind and body and not requiring special training, they should be cared for in families whenever practicable. The carefully selected foster home is for the normal child the best substitute for the natural home."

Following this conference, the "widows' pension" movement swept the country, beginning with the first state statute in 1911, and by 1920 the majority of states had passed such statutes, which were known as "mothers' aid" or "widows' pension" laws. Utah's first legislation providing for mothers' aid was enacted in 1913. The object of these laws was to provide maintenance from public funds for children in their own homes so that widowed mothers without means of support would not be under the necessity of placing their children in orphanages, sending them to live with relatives, or leaving them unsupervised while employed away from home.

However, this type of aid was not available in all localities because most of the state laws were not mandatory but simply *permitted* counties to provide this type of aid, and only a very few states assisted the local units of government with matching state funds. As the depression years advanced, tax collections declined and increasing numbers of unemployed families sought public relief. Consequently, the ability of local units of government to finance mothers' aid diminished with the result that the "pensions" were reduced and, in some counties, entirely discontinued. In some communities, the funds available for mothers' aid were distributed on a pro rata basis to all eligible applicants, resulting in very low grants, and in others the recipients were limited to the number for whom the available funds could provide more adequately, with the result that long waiting lists became longer.

This was the situation when the first Federal funds became available in February, 1936, for aid to dependent children under terms of Title IV of the Social Security Act. These Federal funds, procurable by states only on a matching basis, and only in states making this type of aid mandatory in all counties of the state, stimulated increased county funds and the provision of state funds for this purpose, resulting in a great expansion of aid to dependent children throughout the nation. In October, 1940, the latest month for which published figures are available, 42 states issued grants of aid under terms of the Social Security Act. In nine other states, aid to dependent children was administered locally without Federal participation. These data indicate that this type of aid is now available in every state of the nation, including the District of Columbia and the territories of Alaska and Hawaii.

The Social Security Act defines a dependent child as—

". . . a needy child under the age of sixteen, or under the age of eighteen if found by the state agency to be regularly attending school, who has been deprived of parental support or care by reason of the death, continued absence from the home, or physical or mental incapacity of a parent, and who is living with his father, mother, grandfather, grandmother, brother, sister, stepfather, stepmother, stepbrother, stepsister, uncle, or aunt, in a place of residence maintained by one or more of such relatives as his or their own home."[4]

The provisions of this Act make it unnecessary for a mother who is widowed, deserted, divorced, separated, or unmarried, and who is without sufficient income, to neglect her young children to seek employment, to place them in an orphanage for support, or to break up her home and apportion her children among relatives. Aid may be extended not only for fatherless or motherless children, but also for children living with both parents but whose father is disabled and unable to support them, or whose father or mother is either temporarily or permanently in an institution, such as a prison, a hospital, or an asylum for the insane. Under this provision, it is also possible for an orphaned or otherwise homeless child whose relatives are willing to care for him but are unable to support him, to be maintained in the home of relatives, rather than in an institution.

Grants of aid for dependent children must be in the form of cash and must be paid direct to eligible individuals in their own homes. The Federal Government pays one-half of the individual cash grant up to a maximum of $18 for one child and $12 for each additional child in the same family for children under 16 years of age, or 18 years if regularly attending school. In Utah, the state law stipulates that counties pay 15 per cent of these grants; the remaining 35 per cent is derived from the state sales tax. Inasmuch as the Social Security Act specifies that grants must be made on the basis of need in each individual family, the amounts paid may be less than the maximum which is matchable from Federal funds, and in extreme cases of need, even more may be paid, but the extra amount must come solely from state and county funds. In Utah, need is determined in each instance through an investigation by a case worker in the County Department of Public Welfare.

Applications for this type of aid may be made by the parent or relative with whom the child lives direct to the local agency, usually the Department of Public Welfare, which administers this type of aid in the county in which the applicant resides. Most states, including Utah, impose the maximum residence restriction allowed by the Social Security Act, which is that the child for whom application is made must have lived for at least one year in the state in which application is made. There is no requirement that either the child or the parents or relatives with whom he lives be citizens of the United States.

MATERNAL AND CHILD-HEALTH SERVICES

The 1919 White House Conference on Child-Welfare Standards was most influential in regard to the protection of maternity and infancy. It formulated and publicized minimum standards for maternity and

[4]Social Security Act, Title IV, Section 406.

infancy protection which aroused the nation and culminated in the enactment of the Sheppard-Towner Infancy and Maternity Act. This Act which was passed by Congress in November, 1922, and carried authorization for a five-year period, was subsequently extended for two additional years. Thus, it expired by limitation in 1929, at the onset of the depression, with the result that maternal and child-health services were greatly curtailed or entirely discontinued because state and local funds were needed in rapidly increasing amounts for relief of the unemployed. The functioning of the Sheppard-Towner Act for a period of seven years demonstrated the effectiveness of health activities fostered and aided by the Federal Government but carried on by the states and localities with substantial additional funds contributed by them. These services were chiefly in the nature of prenatal clinics for examination and instruction of expectant mothers, and child-health centers for examination and immunization of children. These services were renewed on a permanent basis through provisions of the Social Security Act of 1935.

The Relief Society became actively interested in the first Federal-state cooperative undertaking for maternal and child health under the provisions of the Sheppard-Towner Act. It was in anticipation of this service that the Society, seven months prior to the final passage of the Act, took action at its semi-annual general conference in April, 1922, recommending the centralization of the Society's wheat trust fund and the use of interest accruing thereon for health work, with emphasis on maternity care and child welfare. This action stimulated the interest and participation of local Relief Societies in maternal and child welfare, an interest which has actively continued until the present time, despite the intervening period of six years between 1929 and 1936 when the lack of Federal funds for this purpose greatly curtailed the services of states in this respect.

The local Societies helped to sponsor prenatal and baby clinics, provided funds for remedial and preventive treatment, such as dental work and removal of tonsils, supplied Relief Society cabinets with layettes and maternity bundles, and endowed hospital beds for maternity use. In connection with this program, the Relief Society of Cottonwood Stake (in Salt Lake County) established a first-class maternity hospital in 1924 which has operated successfully ever since.

Relief Society women everywhere are proud of the progressive action of their organization in this respect, and of the fact that President Amy Brown Lyman (then general secretary-treasurer, and a member of the House of Representatives in the Utah State Legislature) introduced the bill providing for Utah's acceptance of the provisions of the Federal Act, and succeeded in putting the measure through without a dissenting vote.

Another Relief Society service instituted soon after inception of the first Federal provisions for maternal and child health, and continuing without interruption since that time, is the loan fund for graduate nurses accepted as students in university

public-health nursing courses. This loan fund was established in 1923 as a memorial in honor of Clarissa S. Williams, then general president of Relief Society, under whose administration the maternity and child-health work was instituted in the Relief Society. The purpose of this memorial is to stimulate interest in nursing as a profession for women, to help meet the need for more young women trained in public-health nursing which accompanied the establishment of maternal and child-health provisions, and to help make it possible for young women to prepare themselves for public-health nursing. Re-establishment of maternal and child-health services under the Social Security Act has resulted in increased use of this loan fund by young women qualifying for public-health work in order to carry this program forward in the local communities of Utah and other states.

Maternal and child-health services were permanently renewed under Title V, Part 1, of the Social Security Act, extending and improving services for promoting and safeguarding the health of mothers and children, especially in rural areas and the smaller cities. Maternal and child-health services under provisions of the Social Security Act are in effect in every state, in the District of Columbia and the territories of Alaska, Hawaii, and Puerto Rico. This provision is administered by the U. S. Children's Bureau, working in cooperation with state health departments, and makes grants of funds annually available to participating states, which must provide matching funds. None of this money is for cash grants to individual families, but rather for public-health services, such as community maternity centers (prenatal and postpartum), child-health conference centers for infants and pre-school children, examination of school children, vaccination for smallpox and immunization against diphtheria, and general public-health nursing service. One or more of these services is available in every county in Utah, but there are still hundreds of counties in the United States with no rural public-health nursing service.

In all counties where these services have been established, they are available to all mothers and children, irrespective of economic need. Wherever these services are available, any mother may receive instruction, both before and after birth of her baby, and may take her baby and pre-school children to child-health conferences for examination by a physician, for instruction in infant care, and for health instruction and supervision. At these conferences, young children are also vaccinated for smallpox and immunized against diphtheria. A public-health nurse arranges for and assists at maternity and child-health conferences and also visits the mother at home, both before and after birth of her child; she also follows through in home visits with respect to children examined at the child-health conferences. Health supervision of older children is conducted through the schools. The nurse visits the schools regularly and aids the teachers in guarding against communicable disease. The school children are ex-

amined periodically by a physician, and sometimes by a dentist. Again, the public-health nurse follows through with the parents in arranging for medical aid and dental care to correct defects. For information as to where and when such clinics and conferences are held in local communities, mothers may inquire of the public-health nurse who usually has an office in the county building or who may always be located through the nearest public school. Local Relief Societies may invite the public-health nurse to a meeting to explain the program, and may cooperate by announcing in their meetings the time and place of maternity clinics and child-health conferences.

Besides the physician and the public-health nurse who sees the mothers and children at the health conferences, other specialized services, such as those of dentists, nutritionists, and social workers, are being made available in an increasing number of areas. Some of the maternal and child-health funds are used also for stipends to enable physicians, dentists, nutritionists, nurses, and health educators to prepare for public-health service.

In addition to the usual services already indicated, the maternal and child-health program conducts special demonstrations in a few areas of special need by providing, for those who are unable to pay, such services as corrective dental care for mothers and children, home delivery service, and care for premature infants. The traveling dental unit which has operated in certain rural counties of Utah where local dental service is unavailable is an example of the extra service given to demonstrate the need for and the value of correcting defects which are found through examination at the schools and health conferences. Public funds are insufficient to provide for needed corrective dental, medical, and surgical attention for all those unable to pay for such care, but the services of this nature which have been provided from the funds for maternal and child-health work have not only met urgent needs in the few demonstration areas where they have been available, but have stimulated various community cooperative plans for bringing physicians and dentists into communities and for arranging for corrective care for those unable to pay.

A decided decline in maternal and infant death rates has accompanied the resumption of maternal and child-health services under the Social Security Act. Approximately 10,000 mothers are alive today who would have died in the last four years if the maternal mortality rate of 1935 had remained unchanged. There are approximately 28,000 children alive today who would have died in infancy during the last four years if the infant death rate of 1935 had continued to prevail.[5] Although significant gains have been made in extending maternal and child-health services, especially in rural areas, reports show striking evidence of need for further expansion. The need for immediate expansion of these services is considered to be especially urgent now because of the intensi-

[5] Edwin F. Daily, "Annual Report to Maternal and Child-Health Advisory Committee," issued by Children's Bureau, 10 pp. mimeographed.

fied and additional problems created by the national defense program. The defense program has caused rapid increase in populations in villages, towns, and cities adjacent to military camps and in those with rapidly expanding defense industries. Such expansion brings urgent problems of health protection, particularly for children and mothers in the families of industrial workers and enlisted men.

SERVICES FOR CRIPPLED CHILDREN

Services for crippled children are provided under Title V, Part 2, of the Social Security Act, which authorizes appropriations of Federal funds to the states to help them—

> "extend and improve (especially in rural areas and in areas suffering from severe economic distress) services for locating crippled children, and for providing medical, surgical, corrective, and other services and care, and facilities for diagnosis, hospitalization, and aftercare for children who are crippled or who are suffering from conditions which lead to crippling."[6]

This title of the Social Security Act is administered by the Children's Bureau, which cooperates with the agency in each state to which responsibility for this program is assigned. In Utah, this service is conducted by a division of the State Board of Health. The greater part of the Federal appropriation is available to states only on a matching basis; the proportion available without matching is for distribution to states on the basis of need, including states unable to match the offered Federal funds, states where epidemics of infantile paralysis occur, and states where there is an especially large number of children in need of care, or where costs are greater than average. Services for crippled children, under provisions of the Social Security Act, are now in effect in all 48 states, in the District of Columbia, and in the territories of Alaska, Hawaii, and Puerto Rico.

In addition to locating and treating crippled children, part of the funds are also used to assist professional workers to secure special training in their various fields in the interest of service to crippled children, such as orthopedic nursing, public-health nursing, physiotherapy, and medical social work. Certain special services are also being developed in various states, as, for example, the speech correction which is being provided in Utah and Hawaii for children who have been operated on for harelip and cleft-palate deformities. Teaching programs for crippled children in their own homes are carried on as WPA projects in Arizona, Colorado, the District of Columbia, and Montana.[7]

All crippled children whose families are unable to pay for the needed corrective treatment are eligible for care under this program, including children in families with incomes adequate to provide the basic necessities of life but inadequate to meet the cost of specialized care which the crippled child requires. Most of the states accept for care children up to 21 years of age. Anyone may report to the local public-health nurse (or County Department of

[6] Social Security Act, Title V, Section 511.

[7] Robert C. Hood, M. D., "Progress Report on Services for Crippled Children," *The Child*, September, 1940, pp. 69-72.

Public Welfare) a crippled child in need of care, and any family with a crippled child may make application for examination and treatment. The state agency then arranges for the examination of the child unless his family is in a position to arrange and pay for the needed care. Under terms of the Social Security Act, treatment for a crippled child may be provided entirely without charge to the family, or on the basis of part pay, according to the circumstances of the family. Permanent diagnostic clinics have been established in most of the states, usually in hospitals or medical centers, and traveling clinics are used to reach for examination the children in areas not served by the permanent clinics. These traveling clinics are held from time to time in centers accessible to all parts of the state. Wherever necessary, aftercare is provided in convalescent and foster homes, thereby reducing the number of days of hospital care.

Although the public funds made available under the Social Security Act for services for crippled children are used to pay the major costs involved in treatment and care, funds are not available from this source for transportation of crippled children to and from clinics for examination, nor between their homes and points where hospitalization or other treatment is given. Neither can these funds be spent to provide clothing for crippled children under care. The state agency administering services for crippled children relies on local community agencies and resources for meeting these needs, and local Relief Societies are cooperating in many instances. Local agencies are also asked to provide for other necessary care for dependent crippled children, such as removal of tonsils and dental service.

Each state agency administering services for crippled children is developing a register of all crippled children in the state up to 21 years of age, irrespective of whether they are under care. By March 31, 1940, crippled children already registered by 51 states numbered 255,000. The information so far available indicates that from one-fifth to one-quarter of the total number were crippled by infantile paralysis (poliomyelitis). It is reported, however, that—

> "Ten years ago infantile paralysis was the leading cause of crippling, with birth injuries and congenital defects as close seconds. Tuberculosis came third, and accidents fourth. Today the picture has changed to birth injuries and congenital defects as leading causes, accidents second, infantile paralysis third, and tuberculosis fourth. This emphasizes the importance of strengthening our prenatal and obstetrical services and intensifying accident prevention."[8]

The state agency administering services for crippled children also refers crippled children 16 years of age and over who are ready for vocational training to the state vocational rehabilitation service for the physically handicapped, which is connected with the Department of Public Instruction in the various states. This service also operates with funds provided on a matching Federal-state basis, and Federal funds already provided for this purpose were supplemented by additional funds authorized by the Social Security

[8]Richard Arthur Bolt, "Progress in Saving Maternal and Child Life," *The Annals of the American Academy of Political and Social Science*, Vol. 212, (November, 1940) pp. 97-104.

Act, Title V, Part 4. This service gives to those who are permanently handicapped vocational training within their capabilities so that they may be able to earn their own livelihood.

CHILD-WELFARE SERVICES

The need for Federal aid for services to socially-handicapped children was recognized by the 1930 White House Conference on Child Care and Protection, which declared that every child in special need has a right to service from a public welfare organization, and recommended that Federal grants-in-aid be made available to the areas most in need of such service to children and least able to provide it.[9]

Child-welfare services are provided under Title V, Part 3, of the Social Security Act, which authorizes an annual appropriation for grants to the states for "establishing, extending, and strengthening, especially in predominantly rural areas, child-welfare services for the protection and care of homeless, dependent, and neglected children, and children in danger of becoming delinquent." The Federal funds, to which state and local funds are added, are not available for maintenance of children but are used for service only in rural areas and for developing state services "for the encouragement and assistance of adequate methods of community child-welfare organizations in areas predominantly rural and other areas of special need." This provision of the Social Security Act is administered by the Children's Bureau through state departments of public welfare. Plans for these services are developed jointly by the Children's Bureau and the state welfare agency. Child-welfare services are now in effect in all 48 states, the District of Columbia, Alaska, Hawaii, and Puerto Rico, covering more than one-sixth of the total rural counties in the United States. Significant aspects of this provision of the Social Security Act are the emphasis on rural needs and the prevention of delinquency.

The child-welfare worker, serving in rural areas and small towns under provision of this Act, deals with children's problems at their source, before homes are broken up and children separated from their parents or relatives. Most of the service by child-welfare workers is furnished to children in their own homes—children in danger of becoming delinquent because of their environment; children who present conduct problems in the school, in the home, or the community; children in need of treatment or special training because of physical handicaps; mentally defective children for whose care plans must be made; and children whose home conditions threaten their physical or social well-being. These social services for children are available, in communities where established, to all children in need of them, irrespective of economic need. The child-welfare worker, who is on the staff of the local County Department of Public Welfare, studies the problems of the child who may be referred to her by the schools, the juvenile court, the police, the Relief Society or other agencies, the neighbors, or the

[9]Mary Irene Atkinson, "Child Welfare Services," *The Annals of the American Academy of Political and Social Science*, Vol. 202, (March, 1940) pp. 82-87.

child's own family, and determines what the child needs and what arrangements can be made to meet his needs at home, at school, in the community, or, if necessary, in the hospital, a foster home, or an institution. Child-welfare services also help to stimulate general awareness of children's problems and community cooperation for improving conditions surrounding children. As child-welfare services become available in rural areas, the number of children coming before juvenile courts tends to decrease.

EXTENSIVE UNMET NEEDS

Although great progress has been made since the four provisions of the Social Security Act relating directly to children became effective five years ago, the unmet needs of underprivileged children throughout the nation are still appalling.

The adequacy of grants of aid to dependent children depend in large measure on the extent to which the states and local communities can match the available Federal funds, and these grants are pitifully low in some sections of the nation. The trend of recent years with respect to pensions for the aged, who with voting franchise form pressure groups as children cannot, has resulted in much more adequate maintenance provisions for the dependent aged than for dependent children. An aged couple may well be receiving as much as a widow with five or six children. Furthermore, there is an enormous group of underprivileged children in the homes of the unemployed, including the migratory families, who are ineligible for grants of aid to dependent children because of the employability of the father, and for whom general relief allowances are usually even lower than grants of aid for dependent children.

Child-welfare services have so far been extended to only about one-sixth of the total rural counties of the United States, but the experience in these limited areas has already demonstrated tragic lacks in social services for treating children's problems. About 1,000 rural counties in the United States still do not have the services of even one public-health nurse; in many of the counties where such service is available, there are no funds for providing home delivery service or hospital care of mothers when needed at time of delivery, and no means of obtaining treatment of illness of mothers and children. Thousands of children still die each year from communicable diseases; widespread inadequacy of nutrition is responsible for many cases of deficiency diseases in children and for increased severity of much illness; there are thousands of children handicapped with crippling conditions other than orthopedic and plastic impairments.

"For example, it has been estimated that there are approximately 400,000 children suffering from rheumatic heart disease; approximately 60,000 children with severe visual defects; and 7 to 10 million children with refractive errors. Approximately 2 million children have defective hearing, and more than two-thirds of school children have dental defects. The state and Federal funds now available are insufficient to meet these needs."[10]

These facts, and the following statement by Homer Folks at the first session of the White House

[10]Robert C. Hood, M.D., "Progress Report on Services for Crippled Children," *The Child*, September, 1940, pp. 69-72.

Conference on Children in a Democracy, present a challenge to Relief Society workers everywhere, and give indication of some of the welfare services which they might sponsor—

"Somewhere within these United States, within the past few years, was born a child who will be elected in 1980 to the most responsible office in the world, the Presidency of the United States. We cannot guess his name or whereabouts. He may come from any place and from any social or economic group. He may now be in the home of one of the soft-coal miners, or in the family of a sharecropper, or quite possibly in the home of one of the unemployed, or in a family migrating from the Dust Bowl, or he may be surrounded with every facility, convenience, and protection which money can buy.

"If we could unroll the scroll of the future enough to read his name and whereabouts, how many things we would wish to have done for him, how carefully we would wish to guard his health, his surroundings, his education, his associates, his travels, his ambitions."

What we might wish to do for that unknown child, the future President, we must be ready to do for every child, so that he may be ready to live a full life, satisfying to himself and useful to his community and Nation."[11]

[11]General Report Adopted by the White House Conference on Children in a Democracy, pp. 83-84, *Children's Bureau Publication No. 266*, Washington, 1940.

MARCH

Olive W. Burt

And now comes March, the housewife month, to sweep
The whole world clean. Her hair is closely tied
Beneath a white cloud mop-cap, and a wide
White apron billows from her waist to keep
Her blue dress spotless. While the seeds still sleep,
She washes dull sky-panes, that else would hide
The spring's pale sunshine, and spreads newly-dyed
Green carpets where the snowdrifts have lain deep.

I take my lesson from the month, and clean
My inner house, my spirit's home, to be
Ready for open doors. I scan each part
Most seriously, with eyes alert and keen
To find the hidden cobwebs, dust, debris
That have accumulated in my heart.

HAPPENINGS

Annie Wells Cannon

Today I saw the flash of a bluebird's wing,
There was snow on the hills,
Yet I knew it meant spring.

THE Greek women, like the Amazons of ancient times, are defending their home land both on the battlefield and by keeping roads and streets clean in the cities.

COUNTESS MORAG ZANORYSKA, a Polish refugee, is relating her tragic experiences during her flight after the fall of Warsaw, in American cities.

ALICE MARBLE, with "no more worlds to conquer" as an amateur tennis player, is making victories in the professional field.

MARY FIELD GARNER, 105 years old, of Utah, still interested in world affairs, makes sage comments on conditions. Another remarkable Utah centenarian is Emily Hodgetts Lowder, whose one hundredth anniversary was celebrated by all Iron County.

ROSE McMULLIN, famed donor of blood, was awarded a medal by the Forty and Eight Society of the American Legion, with the words, "The bravest woman in America." Thirty out of forty-one sufferers helped, recovered.

DOROTHY WRIGHT LEEBES, California artist, has turned from the paint brush to the loom and is now making a fortune weaving her dream pictures into rugs and tapestries.

LADY RUSSELL, author of "Elizabeth and Her German Garden," "Enchanted April," and other novels, and, just recently, the charming story, "Mr. Skeffington," under the pen name, "Elizabeth," died last month.

SIGRID UNSET, Norway's famous novelist, now a refugee in the United States, has been informed that the Quisling Government has ordered all her books and manuscripts burned.

ELLEN GLASGOW was recently awarded the William Dean Howells medal for fiction by the American Academy of Arts and Letters. Her latest novel, "In This Our Life," is now ready. Pearl Buck's "Today and Forever," and Josephine Lawrence's "No Stone Unturned," are also new novels of February, while Alice Duer Miller's beautiful story in verse, "The White Cliffs," is attracting much attention.

DEANNA DURBIN, piquant movie star, donated money for six huge mobile canteen units, to provide first aid to civilian war sufferers. This was her Christmas gift to her English friends.

AMY JOHNSON MOLLISON, Britain's greatest aviatrix, was drowned in the Thames estuary while flying for the air transport auxiliary.

EMMA BENNION LINDSAY, Rachel Baliff Campbell, Amy Adams Thomas, and Lydia Spencer Clawson are among the notable Utah pioneer mothers who died in the late winter months.

THE RELIEF SOCIETY OF THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS
Motto—Charity Never Faileth
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RELIEF SOCIETY MAGAZINE
Editor - - - - - - - - - Belle S. Spafford
Acting Business Manager - - - - - - - Amy Brown Lyman

Vol. 28 MARCH, 1941 No. 3

EDITORIAL

"Feed My Sheep"

WHEN Peter, deeply repentant, asked his Lord what he should do to prove himself, he was told, "Feed my sheep." The importance of this behest was made manifest by repeated emphasis: "Simon, son of Jonas, lovest thou me?" Then, "Feed my sheep."

Even as Peter was to show his love for the Master by giving the "bread of life" to all who would partake, so we in latter days must demonstrate our love.

In the world today there are thousands of souls hungering for the "bread of life," seeking the nourishment that only it can give. Those having this precious food are under obligation to share it, no matter where they may be, no matter what may be the work they are engaged in.

In counseling the Relief Society sisters, the Prophet Joseph recalled the Master's words to Peter, saying, "If the sisters love the Lord, let them feed the sheep." And he further counseled: "Let your labors be mostly confined to those around you, in the circle of your own acquaintance."

For ninety-nine years the women of the Church have endeavored to follow this counsel. For ninety-nine years their love of the Master has been manifested by the service they have rendered "to those around them." Reaching out and touching the hearts of women in communities throughout the world, they have drawn them in to partake of the bounteous feast of the Lord; and these women, having in their turn partaken, have become dispensers of the food to others, until from a humble beginning of 18 members, we now visualize 100,000 women "feeding His sheep."

There are, however, in every community many indifferent shepherds and many unfed sheep. Though each week the table is spread, there are still those who do not partake of the feast because they do not know of it or because they are waiting for someone to fetch them to it.

Those who have had the good fortune to sit at the table and partake of the feast know the bounteousness and benefits of it. They also know their responsibility to

share it with others. It is not enough to say to our sisters, "Come, join us." We must go into the highways and byways seeking and searching, even as did the Savior when He dispensed the "bread of life," until all have been brought in to the fold. Indifferent shepherds must awake, and all who know the truth must carry the message to those who know it not.

Peter grew great in the service of the Lord; so has Relief Society grown in greatness through service; so will it continue to grow as it "feeds His sheep."

Lydia Spencer Clawson

THE March, 1939, *Relief Society Magazine* contained an article entitled "Women We Should Know — Lydia Spencer Clawson, Wife and Mother." This was the concluding article in a series which presented the lives of outstanding Latter-day Saint women in various fields of endeavor. From this article we quote: "Sister Clawson chose the best of all careers—that of a true woman, wife and mother, whose price is still 'above rubies.'"

The Relief Society General Board extends its sincere sympathy to President Rudger Clawson and the members of his family in the passing of their beloved and devoted wife and mother, Saturday, February 1, 1941.

Sister Clawson's life has been rich in experience and fruitful from every point of view. She has met trial and mastered it. She has known good times and met them with zest and delight. She has been blessed with beauty, quick wit, and a pleasing, kind disposition which has won her innumerable friends. She has also been blessed with nine sons and daughters, five of whom survive her.

Her devotion to the Church has been evidenced in the many sacrifices she has made for it and in the spirit with which she has accepted the many calls it has made upon her husband. She has been ready at all times to relieve him of responsibilities and make the way clear for him to do the work which has been his as an apostle in the Church which they both loved.

There is no doubt that her life of sacrifice, service, and devotion will be amply rewarded in the Kingdom of our Father. We sincerely pray that His peace, comfort and blessings will attend President Clawson and his family in their hour of sorrow.

Distribution of Alcohol Pamphlet

THE pamphlet, "Injurious Effects Resulting From the Moderate Use of Alcohol," by L. Mervin Maus, is now being mailed to the stakes and missions in the United States for distribution. Inasmuch as there is not a sufficient number for every Latter-day Saint home, it is suggested that the distribution be carefully considered; that pamphlets be placed in homes where they will be most appreciated.

Notes TO THE FIELD

Relief Society General Conference

THE semi-annual general conference of Relief Society will convene in Salt Lake City, Wednesday and Thursday, April 2 and 3, 1941. The conference will open at 10 a. m. Wednesday in the Assembly Hall with a meeting for stake and mission officers and board members.

The departments to be featured during the two-day conference will be as follows:

Social Welfare
Magazine
Work-and-Business and Mormon Handicraft
Centennial and Membership
Music
Secretary-Treasurers

Two sessions, open to the public, will be held in the Tabernacle on Thursday, at 10 a.m and 2 p.m. respectively. Inasmuch as the Relief Society centennial will be observed next year, special emphasis will be given at the conference to plans for the centennial; the Thursday morning general session will be largely devoted to centennial and membership activities.

Detailed information relating to the conference will be mailed to Relief Society stake and mission presidents early in March.

The General Board extends an invitation to conference visitors to call at the general offices of the Society, on the second floor of the Bishop's Building, where they may rest, use the telephone, or arrange to meet friends. An attendant will be pleased to direct visitors to the various departments of the Society where they may wish to transact business—subscribe for the *Relief Society Magazine*, or obtain supplies. The burial clothing department will be open for those who wish to call or make purchases. The Mormon Handicraft Shop, 21 West South Temple Street, extends a welcome to those who wish to view its fine and artistic handiwork.

The General Board looks forward with pleasure to meeting Relief Society officers and members from the stakes and missions throughout the Church.

Erratum

AN error was made in publishing the name of Edith E. Anderson as the author of the poem, "Pioneer Tintype," which appeared in the February issue of the *Magazine*. This poem is the work of Dott Sartori. "Pioneer Tintype" was one of the poems receiving favorable comment in the Eliza R. Snow Poem Contest. We greatly appreciate this excellent contribution to the *Magazine* and sincerely regret the error which occurred.

Attention: Choristers and Organists

THIS coming year will be filled with fine musical activity in all of the stakes in preparation for programs commemorating our one hundredth anniversary. The music committee of the General Board is anxious to give every possible assistance and is hoping to have a record attendance in the music department of the coming April conference.

For the celebration to be held in Salt Lake City, in April, 1942, it is planned that a great combined chorus of Singing Mothers will be brought together similar to the one assembled two years ago, and that the musical program will be an outstanding contribution to this memorable occasion. An important part of the centennial program will be the rendering of the cantata, "Resurrection Morning," by B. Cecil Gates. We would greatly appreciate having stake music representatives come to conference this coming April prepared to purchase copies of this cantata. It is especially desirable that choristers and organists have copies for their own immediate use in the music department, as it is the plan to spend most of that period in a study of this cantata. Study is much more effective when one follows the score and marks the copy if necessary.

This cantata will be on sale at the Relief Society General Office, 28 Bishop's Building, Salt Lake City, Utah, at the reduced price of 60c per copy, postpaid.

The music committee enthusiastically anticipates meeting stake and mission choristers and organists at the coming conference.

Mormon Handicraft Exhibit At Farm, Home and Youth Conference

A FOUR-DAY Farm, Home and Youth Conference, was held February 11, 12, 13, 14, 1941, in Provo, Utah. This conference was sponsored by the Provo Junior Chamber of Commerce and the Extension Service of the Utah State Agricultural College.

On the third day, Thursday, February 13, the Mormon Handicraft Shop participated by arranging an exhibit of articles from the Mormon Handicraft Shop, and by a discussion conducted by the manager, Lucile W. Wolf. A feature of the conference on this day was "Handicraft in Rural Economic Life," by Kenneth Terry, of Greeley State College, Colorado. Not only Mr. Terry, who described projects in southern handicraft, but also other guest speakers and representatives of the United States Department of Agriculture were surprised and delighted with the outlets provided through the Mormon Handicraft Shop for home crafts, with the exquisite workmanship of the articles displayed, and with the extent to which it has been possible to develop this project during the comparatively short period of time it has operated under sponsorship of the Relief Society.

Quiet Symphony

Beatrice Rordame Parsons

A VAGRANT ray of afternoon sunshine skipped gaily down the peaceful country lane and stopped to peep into the windows of a small, gray farmhouse set in an old-fashioned garden and circled by tall, green cottonwood trees.

It made a halo of pure gold about a soft head bent diligently over a music manuscript, and touched the worn, old fingers of Grandfather Kenwood as they lingered tenderly on the last notes of his violin.

He lifted his bow and smiled at his little neighbor. "So!" His voice held just a trace of accent. "It is good, Amanda? Yah?"

The girl nodded, her bright, sunny hair bobbing about on her slender shoulders. She got up and kissed his wrinkled cheek.

"It's beautiful, Grandfather!" She called him "grandfather" as did everybody else in the village. Her blue eyes shone as she studied the last few notes of the music she had been writing. There was a tiny spot of ink on the end of her nose, and her first and second fingers were stained with ink. "I'm so glad you thought of making a symphony of our old songs and hymns—the hymns the pioneers sang as they made their way into Zion!"

"Yah! Yah!" murmured the old man, and Amanda knew he was recalling his own journey. He had left the Old Country as a young man. Now he was old. Everybody called him a "country fiddler." They said he had wasted his talents. But he had been happy here in this new land, working hard on his farm, sharing his violin with his neighbors. "I've tried to make this music tell their story—the story of their faith and courage, their happiness in their religion. I hope it is good, my dear."

Amanda patted his cheek. Then she put the music away and gave him his hat. "You will be late to play for the wedding, Grandfather." She put his violin and bow into the case and closed it. "Hurry, darling."

He put his hat over his white hair, then stopped in sudden dismay. "I forgot about that grandson of mine, Amanda! He'll be here before I get back. There won't be anybody to look after him."

She pushed him toward the door. "I'll be here," she promised. "Mrs. Cotter's going to the wedding, too. I'll make some sandwiches." She waved as he went down the path. The dear! He was always hurrying somewhere—to a wedding, a party, to play for dancing and, sometimes, for a funeral.

WHEN he was out of sight, Amanda closed the screen door and went to the kitchen. As she spread sandwiches, she wondered about Thayne. Would he be changed? Would he find her so? They had been little more than children when he went away.

Her heart beat a little excitedly as she heard the bell and went into the front hall to greet him. He paused uncertainly, staring at the vision of gold and blue in the pretty cotton frock. Then he put out his hand.

"Amanda! Is it really you? Where

are those freckles and those long, skinny legs?"

He stopped as if horrified, but she laughed. "Perhaps you will notice, Mister, that I've grown up." She saw that he had noticed, and blushed. Then she hurried to tell him about Grandfather.

His eyes twinkled. "A wedding, Amanda, and not yours? I thought perhaps I'd be too late, but I see everything's hunky-dory." He linked arms with her and marched her through the house.

It was fun! Of course he didn't mean a thing he said, but Amanda's heart beat swifter. She laughed when he found so few changes in the house.

"Grandfather is old-fashioned, Thayne. He likes things as they are." She took him into the parlor where a row of family portraits hung. Thayne had painted them long ago —some from life, some from photographs and faded daguerreotypes. To all he had given life and personality. The work was skillful, yet it lacked the swift and certain strokes of a master. Thayne flushed uncomfortably as he studied them.

"Great Jupiter! I thought they'd been destroyed."

"Destroyed!" She was indignant. "Why, Thayne, they represent some of your finest work."

Pride rose in his dark eyes. "They're pretty good for a beginner, Amanda. I could do better now."

"If you only would," she began wistfully, then stopped, remembering that Thayne earned his living by painting.

"So you don't care for the sort of thing I've been doing lately?" he asked, and his voice was blunt. He was speaking of his advertisements —pictures of long-limbed, smirkin young women who advertised soa or tooth-paste. His favorite mod was Collette LeMay with her pal silver-blonde hair, and her unbeliev able eyelashes. Thayne's tone wa short. "I've made a lot of money.

"As though money were ever thing," she burst out, then flushe and didn't look at him.

He was suddenly angry. "Loo here, Amanda! I'm not the kid yo used to boss away back when. I'm grown-up. What I do with my tal ent is my own affair. I like com mercial art. It's easy."

Easy! Amanda's eyes were cold "You used to like hard work," sh reminded him, "but something changed you. You are different."

But studying him as he ate a sand wich and drank a glass of milk i the bright, clean kitchen, she didn' know just what it was.

"Now that you're here to stay . . . ." she began, but he put down his glass and stopped her.

"I'm going back." And then, as he saw her eyes, he cried harshly. "I won't stay here and throw away my talent as Grandfather did! I want to do things, Amanda. Bi things! I belong to the city, and the city belongs to me."

Amanda gathered up the dishes, keeping her eyes so that he could not see her disappointment. She knew Grandfather would be disappointed, too. He had so planned on Thayne's coming back and taking over the farm.

AT last the table was cleared, the dishes washed and wiped, and as she put the towel on the rack, Amanda said: "I must go now, Thayne. Grandfather will soon be

back, and Mother is expecting me."

"I'll walk with you," he offered, getting to his feet.

Amanda laughed. "I live next door, Thayne. Have you forgotten?"

She saw by his eyes that he had really forgotten. And when he helped her through the hole in the hedge which they had made as children, and said goodnight, Amanda knew that Thayne had forgotten many things.

He was not the boy who had helped her sail a pirate barkantine on the lily pool. He wasn't the boy who had fought imaginary Indians and protected her with his very life. No! Thayne was a person she had never known. He had forgotten the things that tied them together—the neighbors, the quiet of a summer evening in a country town, the sort of shadows the cottonwoods cast under the silver moon.

This Thayne would never stay. He would never paint with deep, sure strokes, content to put forever on canvas the plainness and beauty of the people he knew. This Thayne loved excitement, the clashing of street-cars, the clatter of city streets. He liked gay, shallow people like Collette LeMay.

All at once, thinking of Collette, Amanda knew how much it meant to her to have Thayne stay. "If only there were something I could do," she whispered, as she let herself into the house. "Something. . . ." But she stopped wishing. It all seemed so futile. She told herself as she got into bed that she mustn't see Thayne again.

But he was waiting for her at the hedge the next morning. "Where have you been, sleepyhead! I've been up for hours. I've been wanting to explore, but I needed company."

He put his arm in hers with the gesture which he had come to use, and she felt her heart turn over a little to have him so near, so like the old Thayne for a moment or two.

They walked about the garden, laughing and chattering like children. The ruins of their little boat lay in shallow water, and the lily pads had forced their pink and yellow blossoms through the rotting planks. Goldfish darted about at their approach. Soon they came to an old stone fence. As children they had balanced on its edge, circus performers on a tight-wire. Thayne laughed and lifted her by the elbows.

"See if you can still walk a tight-rope, Amanda," he said. And when she swayed a little, he kept her hand tightly in his big brown one until she reached the end.

Pansies bloomed in the shadow of the cottonwoods, and he gathered a handful. He was smiling as he came close to loosen the amber barrette which controlled her curls. When he slipped the blossoms into its confines, he looked at her to contemplate the result.

"I'd like to paint you just like that," he said, and his eyes shone at the picture. But the shine went quickly away, and he tumbled the rest of the pansies onto the grass at her feet and went swiftly toward the house.

GRANDFATHER looked up from his bow as they came into the room. There was a frown between his white brows. "That crescendo, Amanda," he said, tapping the pa-

per, "I think it comes too suddenly. . . ."

Thayne stopped him with a playful finger. "Now, now! Mr. Kenwood. While I'm here, this young lady belongs to me. Plenty of time after I'm gone to fix that crescendo!"

Grandfather laughed and put his bow back against his violin, but there was a deep, hurt look in his faded eyes. Amanda knew how much he had dreamed of having his grandson stay.

She felt quite impatient with Thayne as she followed him up to the attic. He was like a boy, opening chests, pulling out old-fashioned clothing. During their childhood, they had worn these costumes for play. They had imagined it would be so wonderful to grow up. But it wasn't wonderful at all. It did things to you—such things as making you fall in love with a man who loved somebody else.

Thayne's black eyes were sparkling with delight. "Collette loves parties—especially costume parties. I'm going to send this old junk out and have it cleaned. Then I'm going to invite Collette and her aunt and several of my friends from town. We'll give the old house one more taste of grandeur before I go back!"

He bent over one of the chests and lifted out a tissue-paper wrapped dress. It was shimmering white satin with little ribbon bows — his grandmother's wedding gown. His face was shining.

"I'm going to save this for Collette."

To hide the pain in her eyes, Amanda snatched up a beautiful frock of scarlet silk. "I'll wear this," she said, though she was disappointed. She wanted to wear the white.

"We'll have music," cried Thayne.

"Grandfather's symphony," added Amanda, and her voice trembled with excitement.

"Perhaps," promised Thayne carelessly. "I'll write Paul Lambert! He's my friend, and I'm sure he will play for us. Maybe Grandfather can play a few square dances."

Square dances! Amanda's eyes flashed. How could Thayne forget that his grandfather played the violin beautifully? How could he be in the house and not realize that the symphony his grandfather was writing was very fine? She wanted to shake him!

But instead, without confiding in anyone, she wrote a letter to Paul Lambert herself and sent him the manuscript copy of Grandfather's symphony, asking him to keep it a secret.

Mr. Lambert wrote enthusiastically about it: ". . . . one of the finest contemporary things I've ever heard. My orchestra will be proud to play it, Miss Granton, if you will do the piano part. . . ."

Do it? She'd be pleased and happy to do it! And her heart swelled as she finished reading the letter. Paul promised to have critics there to hear the symphony. She could scarcely keep her secret from Thayne. What was it he had said about his grandfather wasting his talents here on the farm? She prayed, watching the old man's hidden excitement, that everything Paul said about the music would come true.

DAYS later Collette arrived. She was as lovely as her pictures, wearing a fashionable frock of yellow linen and a yellow hat over shin-

ing, blond curls. She was coolly distant toward Amanda, and Amanda knew that she considered her naive and unsophisticated. She was patronizing when she spoke to Grandfather about his music.

"You play, don't you, Mr. Kenwood? Thayne's spoken about it."

Grandfather Kenwood had an old man's excuse for grunting.

"Yes, my dear young lady, I play!"

Amanda knew how deeply Grandfather felt when he held his violin under his chin. She patted his shoulder in a soothing gesture. When the others went to the attic to select costumes, Amanda followed unhappily.

"I chose this for you, Collette," said Thayne, picking out the white dress and holding it with almost reverent fingers. But Collette had seen the scarlet one. She dragged it from its hanger and held it against her slender length to study the effect in an old mirror.

"This is mine!" She turned to Thayne, and her cheeks wore a heightened, pleased color. "You shall paint me in this!"

Thayne nodded, but Amanda saw how disappointed he was that Collette did not want the white gown. He put it in her hands and smiled a little crookedly.

"Perhaps you'd like to wear it, Amanda." She accepted it quickly, trying to dispel the hurt look in his eyes.

When they went downstairs and into the parlor, Collette laughed. "Those terrible paintings, Thayne. How can you stand to have them hanging there? They're ghastly, you know." She didn't notice the sudden silence that fell over Thayne and Amanda and Grandfather. Instead, she went gaily on: "Family portraits went out with Grandfather's fiddle, Thayne. I've always disliked violin music. It hurts my ears," and she covered them prettily with her soft, white hands.

But when Paul Lambert arrived with his violin, she seemed to have forgotten that she didn't like violin music. She smiled at him, and her voice was vibrant. "Wouldn't it be wonderful, Thayne, if Paul would write a song for me. You could do the cover, and. . . ."

But Paul wasn't listening. He was talking to Grandfather of Bach, Beethoven, and Mendelssohn, and seemed to have forgotten her. When they got their violins out to run over some music together, Collette sprang to her feet.

"Let's all go to the movies," she cried, catching at Thayne's arm. They all laughed a little, and Thayne followed her out. Amanda watched them go, pain in the depths of her blue eyes.

"Please don't let her hurt him too much," she whispered, as though in prayer, then went to join Paul and Grandfather as they practiced for the party.

THAT night the living-room and library were thrown together in one great room for the dancing and concert which was to follow. Thayne was dancing with Collette—radiantly lovely in the scarlet gown—when Amanda, slim, sweet, and very beautiful in the white gown, came in. She saw Thayne's eyes light up as he saw her; and when the dance was done, he came swiftly to her side.

"You're lovely in that gown, Amanda. I'd like to paint you just exactly as you look tonight." For

the first time in a long time his eyes were clear and bright and filled with a desire to be at his work. "Promise you'll let me begin tomorrow," he begged, and she nodded, feeling the dancing of her pulse in her veins.

He wanted to work! He wanted to paint! She put her slim hand against her lips to still their trembling as he went back to Collette. She wondered how she was going to get through the evening. How could she smile, dance, laugh, while Thayne and Collette were so much together? Collette was so beautiful, so gay, so exciting. No wonder he loved her!

But sitting slim and straight at the piano, waiting to begin the first notes of the *Quiet Symphony*, Amanda told herself that her own feelings did not matter. Tonight did not belong to her. It belonged to Grandfather. It was his night of nights!

The music was glorious. Into it he had put his soul, his life, his longing for his own country, his joy in finding the new. As note after note slipped from his bow, Amanda saw his old eyes shining.

Only once was the silence broken. Amanda heard Collette whispering to Thayne. "Let's get out of here, darling. It's so warm, and there's a wonderful moon."

Grandfather's fingers faltered on a note, then went quickly on. Thayne silenced Collette with a look, and when the music was done, he jumped to his feet and grasped his grandfather's hand.

"It's wonderful! Magnificent!"

Color burned into Grandfather's cheeks, and his faded, old eyes shone with a triumphant light as the critics gathered round him, assuring him that his *Quiet Symphony* would become one of the world's great works. His white head was high and proud as he bade the guests good night and went upstairs to bed.

AMANDA helped Mrs. Cotter in the kitchen, a big apron over her lovely white dress. Later, as she was going slowly across the garden, she heard Collette's voice. She and Thayne were standing near the hedge. Amanda drew back.

"Well, darling," sighed Collette with relief, "we can go back now. And I'll be glad to get away. It's so dull here—as bad as that music of your grandfather's and those awful oil paintings." Her laugh was shrill. "We'd better go in now so that we can get an early start."

Thayne's answer came slowly. He was standing a little apart from her, and, strangely enough, his eyes were not on her flaming crimson gown, her beautiful face. They were looking across the garden to the small, gray house. His voice was clear and cool as it came through the starry night.

"I'm not going back, Collette. I'm staying here. This is where I belong. This is where I can work."

"Work?" Collette didn't understand. Her voice was impatient. "But you've work to do in town—all those new Rose Soap ads."

His voice was almost weary. "I'm sick of that sort of thing, Collette. I want to do something worthwhile—something like Grandfather's symphony."

Collette's dress rustled sharply. "You mean like that silly music!" Her scorn showed in her laughter. "Goodness, Thayne, why would anyone want to do a thing like that?"

She went across the garden, her face a petulant, annoyed little mask. Over her shoulder she called: "If you change your mind, I'll be seeing you at the same old stand, darling. And," she added scathingly, "I think I'll see you. A man can't change like that!"

But Amanda, seeing Thayne coming toward her, seeing the new straight set of his shoulders, hearing the quick, firm step of his tread, knew that a man can change. Thayne had changed. He was looking at her standing in the moonlight, and his eyes sparkled.

"I didn't ask her to marry me, Amanda. I meant to — tonight. But something happened. I seemed to know that she wasn't the one I wanted. Deep in my heart, I knew I wanted you. I want you because you belong to the past, the present and the future. With you I can live, can paint." His arms came out toward her, and he cried: "Oh, my darling, can you ever forgive me for being such a blind, silly fool? It's been you ever since I came back. It will always be you."

She didn't resist when he held her close. Her eyes were filled with more stars than the darkening night about them. This was what she had always wanted. This was what she had always dreamed. As Thayne's lips came down to meet her own, she kissed him tenderly. Her words were a promise and a blessing. "Our lives shall be a quiet symphony. Our dreams, our fears, our hopes and sorrows shall be blended in its song!"

CONTEMPLATION

Sylvia Probst

Go walk alone beside a surging sea
Where breakers lash at rugged rocks and roar,
Or to some quiet coast where you can see
The white-lipped waves come sucking at the shore;
Out on a hill whose arms caress the sky
Learn parables from pines; look to a plain,
The vastness of some valley far beyond,
Whose face October washes with her rain.

Go out with nature, look to her and learn
The wisdom of her work; go contemplate
Of times and seasons the unfettered way;
What harmony abides in her estate!
Here power is no one can make or change.
Though war can waste a world, who yet can stay
The time of tides or make a blade of grass?
Or who can change the hours of a day?

The answer to your troubled heart is here,
Communing with the sky and sea and sod
Can bring to you a surcease for your doubt,
For with each mood they speak to you of God.
Be not afraid—He who is Infinite
Can bring all destiny to His control,
And He who guides the course of stars can give
Peace to a soul.

Women's Part in the Church Beautification Program

James M. Kirkham

Secretary of Church Beautification Committee

THE women have always taken an active part in all major projects and other activities suggested and outlined by the leaders of our Church. In the Church beautification program there has been no exception to this rule.

About four years ago a definite program for improving and beautifying Church property was started, and it has been steadily growing up to the present time. This beautification program consists of remodeling and enlarging present Church buildings where needed and where Church members are prepared to share in the costs of doing this. Repairing, cleaning, and painting is a division of the work. Landscaping, the planning and planting of grounds to make them more attractive and beautiful, is a very definite part of the program.

During the year 1940, about 150 landscape plans were made for improving and beautifying Church surroundings. A great deal was accomplished along this line. However, not all of the work included in these plans was completed during the year. In addition to the landscaping, many Church buildings were remodeled and improved.

A beautification fiesta held in the Salt Lake Tabernacle the first of last year launched the beautification program. This fiesta was given considerable publicity. Following it, cities and counties were asked to hold similar programs to create a sentiment in favor of the beautification program.

While it is important that Church buildings and grounds be attractive in appearance, there are other reasons also for beautifying them. Experience has shown that regard and appreciation is generally felt for clean and well-painted buildings. There is better order in a chapel when it is well kept. It is the plan to so improve and beautify our chapels that a feeling of profound respect and reverence for our houses of worship will be created.

It has been the suggestion from the beginning of this campaign that all take part in the program. When a person, young or old, participates in any activity, he becomes more interested in it than he would be otherwise. About one year ago a division of responsibility among priesthood quorums and auxiliaries was recommended in order that the best results might be obtained. The assignment recommended for the Relief Society was as follows:

"To see that the interior of the Church buildings be kept clean—general assembly rooms, halls and rest rooms.

"Floors and floor coverings and carpets in aisles should be clean; benches and chairs should be well dusted; windows should be washed and curtains and draperies regularly laundered or dry cleaned. Drinking fountains, toilet rooms, and wash basins should be kept sanitary, and

These two pictures illustrate the improvement that can be made in a home with very little outlay of cash.
With pride in our hearts and a willingness to work much can be accomplished.

soap and towels should be regularly supplied.

"The sacrament service should receive special attention: trays and glasses should be clean; proper linen should be supplied; a convenient receptacle for washing hands prior to the administration of the Sacrament should be provided."

It was also suggested that Relief Society women see that "the main aisles of the general assembly room be carpeted."

In asking the Relief Society to see that the interior of Church buildings be kept clean, it was not expected that the women do the actual work, but rather that they cooperate with the custodian or others regularly employed by the ward bishop in seeing that the Church buildings be kept clean.

This assignment is one of the most important in all the program, and it is recommended that it be continued. We feel sure the women will respond and do their part as they always do.

IT would be difficult to select the ward that is doing the most outstanding beautification work. So many are doing such a splendid job that we will not mention any individual ward. Wayne Stake, however, has conducted an unusually successful stake program in which every ward has taken part. The women took a very active part. Their leadership was outstanding; they worked themselves and encouraged others to help. In some cases where a mother could not actually participate in the work herself, she cared for the children of other women in order that they might participate. Some women remained at home and provided meals for the group of men and women who were helping to improve and beautify the Church buildings and surroundings under the direction of the committee or those in charge.

Through an exchange of labor, all wards in this stake were benefited and enabled to accomplish much more than if each ward had worked alone. All Church buildings in the stake, with only one exception, have been reroofed and the roofs painted. The exterior and interior of every Church building has been painted. Some buildings have been remodeled, and one building, erected in 1912, has been completed and dedicated. Many needed repairs have been made. New fences have been built and painted. Cement walks have been laid, and in two of the buildings new furnaces have been installed. Much of the Church property has been landscaped, and the remainder will be landscaped in the spring. A complete transformation has taken place in all Church property in this stake through the stake beautification program.

The program to improve and beautify Church property and grounds everywhere will continue this year with as much or more vigor as in the past. A new feature, however, that is added to the program for 1941 is to improve and beautify all Church members' homes and surroundings.

The general committee has felt from the beginning that active participation in ward beautification would carry over into the homes. It has done this in many places, but in order to stimulate greater activity in home beautification, we are asking the women of the Church to lend their usual enthusiasm and support to this phase of the program. Detailed suggestions for the home beautification campaign will be sent to stake and ward committees from time to time.

Only At Fruit Trees

Eva Willes Wangsgaard

JUDITH was walking to school alone. Her two sisters, Margie and Sally, and her brother, Artie, had gone early because they had to practice for the school play, but Judith had stayed to help Mother. The two and one-half miles was a long way when you were alone. She looked behind her for signs of company. Frieda Williams might be on her way.

Judith remembered suddenly what Margie had told her: "Frieda says that she likes me better than she does you. Her mother told her she ought to like us both the same, but she can't." That wasn't exactly news to Judith, but it hurt just the same. Saturday when Frieda had come to play, and Margie hadn't been home, she hadn't stayed very long. And Judith had really tried to please her, too.

"Let's play school," Judith had said, "and then we can practice our tables."

"Gosh! I came over to play, not to study," was what Frieda had said. And when Judith had tried that game that Grandpa had taught her about hunting the flowers on the hill and seeing how many you could name, Frieda had said, "For goodness' sake! Quit showing off."

So they had played "Guinny," but Judith had won, and Frieda had gone home angry. Margie said that Judith ought to let Frieda win, but she didn't know how to let down. Maybe she could miss the "guinny" when it was coming down from the air, and then it would only count one instead of five or ten as it did when you struck it a time or two extra. Or maybe if Judith took shorter steps when she measured Frieda's hit, she could make Frieda's score higher.

But Frieda had let Judith pump her to town on her bicycle when they went to Primary. Judith looked behind her again.

There was the Williams' wagon coming down the road. The Williamses always drove their team and wagon, because they lived three miles from school, and there were five of them.

They didn't always give the Rawson kids a ride, though, when they overtook them. Maybe they wouldn't this morning, either. Sometimes if one of the younger boys were driving, he would slow the team as they came near, but you'd beter not try to get into the wagon or you would see how he whipped up the horses and went clattering off up the road in a whirl of dust. But today Joe was driving. Joe was different. He was kinder, and, besides, he was sweet on Margie, so maybe he would stop. There, he did, and Judith climbed in.

The Williams' wagon had three bows up with a cover over them. There was straw in the box, and the Williamses sat on that under the cover, but they didn't invite Judith to sit beside them. She sat in the back, out in the cold wind.

Frieda's little brothers weren't like other kids Judith knew. They were always "smart-alecky." They said words that other children seldom said and did little mischievous

tricks that were cruel and mean. Then they laughed at themselves and at each other in a cocky little way that said, "Ain't I smart?" They were acting smart now, just to rile Judith up. Judith got madder and madder, but there was nothing she could do. She couldn't even be heard if she yelled at them, what with their noise and the wind. She could hear how they giggled when they stopped for breath; the wind didn't carry *their* words away.

She crawled to the back of the wagon, but she daren't climb out. They were going too fast, and she had her lunch bucket and her book sack. Just then they slowed to go over a bridge, and the ground sloped so that it was easy to slip out, so she did.

SHE walked up the road, her book sack over one shoulder and her lunch bucket swinging. She didn't mind walking to school, especially after the lift. It must have been more than half a mile. She wondered if the Williams' kids had missed her yet. They were slowing to go over Dry Creek. There, somebody was lifting the canvas. She wondered what they thought. She giggled, but suddenly she stopped. She'd probably done the wrong thing again. Nobody likes you to get the best of him.

Well, she didn't care what the Williams' kids thought. She didn't care. Nobody liked her anyhow. Everybody liked Margie better. No, that wasn't true—Father didn't.

There was that night when Sally had slapped her, and there had been a loud fuss till Father had come into the room and asked, "What's going on here?"

Sally had yelled with anger in her voice, "The little beggar spells my words as fast as Margie can pronounce them, and she doesn't give me a chance." Sally knew that Judith had only spelled two of them and only those when Sally hesitated so long that Judith couldn't help wanting to give her a boost. Father had known what was the matter with Sally, who was six years older than Judith, because Father had stood puzzled a minute and then he had said, "That child's been held down long enough. You turn her loose. The next one of you who hampers her will have to answer to me." When he had left the room, he had taken Judith with him.

He had had a long talk with her that night about responsibility. And he had said that she'd have to try hard to show consideration for other people, and to learn patience.

"You might make it a matter of prayer. God knows the world has need of brains," he had said. She had felt old and solemn when he had kissed her good night and tucked her in. She guessed Father loved her a great deal. What else was it he had said? Oh, yes. . . . "It is only at fruit trees that people throw stones." But he had gone before she had found out what he meant.

And Artie liked her, too. He liked her to go to the field with him. Mother had funny notions about a girl working on the farm, so she wouldn't let Judith take a hoe. She made her take quilt blocks instead. Then Artie got lonesome walking down the long rows of sugar beets alone and grumbled because she sat under the poplar tree and sewed. He coaxed her to walk and talk with him. That was tiresome, though.

At the bottom of the page in the speller, below Friday's lesson, was printed:

"Count that day lost whose low descending sun
Views from thy hand no worthy action done."

Walking down the rows didn't leave anything to show for your afternoon, and the quilt blocks didn't get sewed. Still, it showed that Artie liked her.

And this year's teacher, Miss Snow, liked her, too. She was a stranger and hadn't taught Margie, so she didn't say as the rest of them did, "Why can't you be quiet and sweet like Margie?"

She was nice to Judith, even when she finished her lessons too quickly. She just gave her something else to do or a book to read.

HERE she was at school. As she walked into the classroom, a bunch of kids yelled, "Hey, Judith! Did you get that fourth problem? Show us how."

So as soon as she'd put her things away, she walked to the board and showed them. Most of them got it soon enough, but poor Luce didn't. Poor Luce couldn't get arithmetic. She couldn't even read very well, and she was older than Artie, too. So Judith gave her time to copy it before she erased it.

Celinda didn't come to the board with the other kids; but when Judith was waiting, she saw her copying the problem, too.

Judith heard Luce whisper to Celinda, "Judith's good, ain't she? I like her, don't you?"

But Celinda said, "She's too smart. She's just showing off."

Then the teacher called them to order and they couldn't talk any more. But Judith liked Celinda best of all the kids, and she wished Celinda would be nicer to her. Celinda was both smart and pretty.

After arithmetic class in the fourth grade, Miss Snow gave the class an assignment and started the work in the fifth grade. It was fractions, Judith noticed. Too soon, her hand was up. Miss Snow just looked at it a minute before she asked, "Well, Judith?"

"I'm through," Judith said.

"Bring me your paper," Miss Snow said.

Judith did, and the teacher looked at it, and then just stood still again while Judith studied her and waited.

"Take it to Mr. Baird," she said at last.

Mr. Baird was the principal. The kids would tell Margie at recess, and Margie would carry it home, and there'd be the dickens to pay. Only bad kids were sent to the principal.

"Run along," Miss Snow commanded, and Judith went.

Judith stood in the hall and thought. People were all so funny. Miss Snow was sending her to the principal for finishing too soon. And Mother got cross when Judith read at the churning or when turning the washer. Judith couldn't see what it mattered. The work got done just as well, and the fifteen minutes went lots faster. Yet all of them honed all the time about being studious and doing well in school.

Well, she couldn't stand here all day; she'd better get into the office.

She knew the principal. He was Cousin Jonas, and he wouldn't eat her. Still, she was afraid. Cousin

Jonas didn't like kids who got done too quickly. He thought quickness would be sure to lead to laziness. "I pity the bright girl or boy," he said every year at the exercises. He said that only those who *had* to work ever amounted to anything.

She came to the door of the office and went in.

"Hello, Judith," said Cousin Jonas. "What is it?"

"Miss Snow sent me," Judith choked, and handed him the paper.

"Oh, yes. I remember that she spoke to me about you. How old are you now, Judith?"

"Ten."

"Hm . . . ," he hesitated. "You're young enough as it is. Better try it though. Take this to Miss Snow." He wrote on a card and handed it to her.

Judith went back to the classroom, and Miss Snow read the card and then gave her a seat over by the window on the fifth-grade side. Judith beamed. She had wanted for a long time to try her hand at those fractions. She smiled at Mary Smith, but Mary turned her head and slid a little farther away in her seat.

She looked back at the class she had left. Some of the kids looked up and smiled, but Celinda scowled and turned to Mary. They whispered and laughed and stole side glances at Judith. Then Celinda tossed her curly brown hair and looked straight at the teacher.

Judith fretted about Celinda and wondered what she had done. She couldn't remember having done anything, but they used to be good friends.

At recess, she thought about the kids telling Margie about the trip to the principal, but that didn't ma ter now. Still, she was unhapp because Celinda wouldn't speak t her and had coaxed too many of th kids on her side. There were plent of others, but Judith didn't thin about that. She just worried firs about Frieda and then Celinda, an then both together. What *had* sh done?

SCHOOL time was better. Class es were strange and interestin in the new grade, and before it coul possibly be time, afternoon rece had come and gone, too.

When school reassembled, Miss Snow said, "Mr. Baird has given us permission for the Hallowe'en party You may choose your committee now. One group will be enough You may name three children and vote on them. The one receiving the most votes will act as chairman The others will be helpers."

So the children began to think about names. Judith said, "I nominate Celinda," and Miss Snow wrote the name on the front board.

Somebody named Judith, and the teacher wrote that next. Then a fifth-grader named Billy, and the nominations were over.

Teacher let them vote by putting up their hands, and when the votes were all counted, Judith was a long way ahead.

Celinda stood up. "I don't want to be on the committee," she said, and flopped back into her seat.

Miss Snow stepped forward. Judith saw that "I'll stop this nonsense" look on her face, and she thought quickly.

She too stood up. "Please, Miss Snow," she said without even asking

for permission, "May we meet right after school?"

Miss Snow looked long and steadily at Judith, then suddenly she smiled, and Judith knew she understood.

"I think that would be fine, Judith," she said. "Billy and Celinda, stay after school a few minutes tonight." Then she called the "paper passers" for spelling.

The fourth-grade lesson came first, and Judith had time to think. She knew now what was the matter with Celinda. She knew, because she had felt that way so much last year when all the kids had flocked around Celinda, and the teacher was always holding her up as a shining example. But Father had talked to her about that and had helped her a lot. Father said that all human traits could be helpful. He said that if you were jealous of a playmate and thought mean things about her or acted mean, you just got in the way of both of you. But if somebody got some honor that you expected or wanted very badly, then if you thought how nice it was for your rival and were pleasant and just worked harder to do better yourself . . . well, then, she'd have to work harder to try to keep ahead, and you'd both grow.

Judith knew why Celinda had said she didn't want to act on the committee, too. Celinda did want to, Judith was sure. There was that time when Sally had told Judith she wouldn't take her to the Primary party. So when Mother had called Judith in to get ready, Judith had said, "I don't want to go." She had thought that Mother would say, "Why not?" Then she would get a chance to tell her about Sally, and Mother would make Sally promise to be nice to Judith. But Mother had just said, "All right. I won't clean you up till Father is due. Run and play."

So Judith had had to pretend that she really hadn't wanted to go. She waited for Sally to speak, but she hadn't, and Sally, Artie, and Margie had all gone and left her to play alone all afternoon.

The thought that they would think of her and bring her some candy from the party had kept a little hope burning the whole time. But when she saw them returning and ran to meet them, none of them had thought to bring her anything. So, young, she had learned that it doesn't pay to hurt yourself in the hope that you can make someone else feel sorry. They so seldom do. They seldom think about you at all, unless you are in their way somehow.

So Judith didn't want Celinda to try that. She wondered, though, if Celinda would have reconsidered by after-school time. She thought she would—if no one reminded her, so she'd have to play the act out.

WHEN school was over, the committee met. Nobody said anything about what Celinda had said. They just went quickly on to talking about the party. They soon had all the plans made: the place, the time, the games and the picnic. They were to assign the picnic tomorrow.

It was later than usual to be walking home. Judith knew she had better hurry or Mother would worry. Margie would carry the message about the committee meeting, so Mother wouldn't be cross; but the sun was almost down. Soon the

air would take on that purple look.

Judith had such a happy little feeling inside her. Far above the gold and pink and scarlet of the sunset was a little pond of blue with one large cloud and several smaller, whiter ones floating smoothly across the sky, looking for all the world like the old drake on the pool at home followed by the ducks on a blue October evening. The frogs had begun their trick of shaking the little sleigh-bells in their throats, and all the farm wagons were rolling homeward. None of them were going Judith's way.

Judith didn't have anything to worry about. It wasn't true about none of the kids liking her. She had thought too much about the ones who didn't and the way they behaved. Sometimes, even when playmates acted as if they didn't like you, they really did. Suppose som of them didn't. Some people don like winesaps, and they're perfect good apples anyway. There w nothing the apples could do abo it.

Thinking about apples made h think of what Father had said th night in the bedroom: "It's only fruit trees that people throw stones Judith smiled. She knew now. An it was the ones closest to the fru who threw the sharpest stones.

It was a lovely evening. The kic whom she hadn't even though about had liked her well enough t make her chairman of the commi tee, Celinda was going to work wit her, and Mother wouldn't be cros about the visit to the principa She'd be glad, instead. Why, toda had been a grand day—just perfect

THE WORRY IMP

Laura M. Jenkins

A SITTING in your sanctum when the evening shadows creep,
Or lying on your couch at night—eyes closed, but not asleep,
A pondering and a thinking on the doings of the day,
On what you did or didn't do, or said, or didn't say,
Repeating o'er within your mind the words that were so wrong,
Or saying things you should have said—like some familiar song—

A wondering if your friends would e'er forget your latest "break,"
And if in life you'd ever learn such blunders not to make—
If you've ne'er felt that weary worry wrangling in your brain
Until you felt you'd never dare to meet your friends again—
Well—then there's one experience in life that's passed you by,
And I'll just say you're lucky—yes—much luckier than I.

Wisdom is greater than strength—
A wise man is better than a
strong man.

+

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*these photos show the same woman before and after her rejuvenation

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